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THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

OCTOBER, 1909.

The New Apostolic Faith. JULIAN K. SMYTH 481

Current Speculation Concerning Phenomena on the Border Region Between the Natural and the Spiritual Worlds. FRANK W. VERY 497

The Relation of Spiritual Marriage and Divorce to Legal Marriage and Divorce. WILLIAM L. WORCESTER 506

Psychotherapy. JOHN L. MOFFAT, M. D. 510

Swedenborg in English Literature: Coleridge. II. EMILY ROBBINS SUGDEN 514

A School in the United States Similar to Abbotsholme in England. CHARLES S. MACK 523

The Integrity of the Home. II. SUSAN WOOD BURNHAM . . . 531

"In Memoriam" as a Revelation of the Religious Philosophy of Tennyson. ARTHUR MERCER 540

The Bible in the Light of its Claim. J. PAUL DRESSER . . . 560

The Antiquity of the Book of Job. WILLIAM F. WUNSCH . . . 569

Pleasure. CLYDE W. BROOMELL 575

"The Psychological Phenomena of Christianity." [A Review of the work of same title by George Barton Cutten, Ph.D.] H. CLINTON HAY 586

Editorial Department: 593

The Convention; The Limitations of Human Life in the Natural World; The Problem of Health.

Biblical and Doctrinal Studies: 606

The Incarnation of God in Christ; The Claims of God and the Claims of Cæsar; Marginalia on Swedenborg's "Divine Love and Wisdom."

Current Literature: 623

Declaration by General Convention Concerning Marriage; Waylen's Mountain Pathways; Meadville Theological School Addresses on "Religion and Life"; Bowne's Studies in Christianity; Andover Addresses; Andover Catalogue; Mind over Body; New-Church Young People's Magazine, Manchester, England; Thomson's New and Old Theology.

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Fifteen years ago the NEW-CHURCH REVIEW was established as the successor of the *New-Jerusalem Magazine*, in the belief that the change of form, allowing as it does for longer articles and for a greater variety of contents, would be of advantage in attempting to cover the field which the earlier publication had so long occupied. That field, as is well known, is the one brought to view in the theological writings of Emanuel Swedenborg, which, being founded on the Holy Scriptures, contain, as we believe, the vital principles of a new dispensation of Christian faith and life, and promise, so far as they shall be received by men, to accomplish the fulfilment of prophecy in establishing the Lord's kingdom on earth.

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THE

NEW-CHURCH REVIEW

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THE NEW APOSTOLIC FAITH.*

THE purpose of this discourse is to ascertain what were the originating principles of the Christian Church, and to consider whether they are still in force or may be recovered.

When one reflects that there seems to have been no serious attempt to write a history of the apostolic age until the nineteenth century (See Ropes' The Apostolic Age, p. 296), it will be seen that the subject is really a modern one. Christian believers had read the book of "Acts" and the Epistles, gaining from them a general knowledge of incidents and teachings in the Primitive Christian Church; but no effort was made to systematize these incidents and teachings, and interpret them in the light of some formative principle. But in 1835 there appeared a book entitled "Life of Jesus" (English title), which completely changed all this. It was by a young German scholar, only twenty-seven years old, but extremely brilliant. And with all the high courage and assurance of young manhood, and with literary charm and plausibility, David Strauss said smilingly to the world: "You, none of you really understand. The gospels are the records of myths. They are of great beauty; but the narratives are the symbolical expression

* A discourse given before the General Convention at its recent meeting in Brockton, Mass.

of abstract moral and religious ideas, the pictorial form being largely built up by the aid of details drawn from the Old Testament." (*Ibid.*)

And then in 1845, from the same university of Tubingen, by a learned man who had at one time been David Strauss' teacher, came a book on the apostolic age entitled "Paul the Apostle of Jesus Christ." The book made this declaration: "I am not concerned with incidents, but with an underlying idea which I clearly discern, and by which the narratives must be judged. The one dominant issue of apostolic Christianity was the conflict between Jewish Christianity and Paul. Peter, James and the other apostles range themselves on the side of Jewish Christianity; Paul, Barnabas and other co-workers, stand for Gentile Christianity. With this controversy as a touch-stone, the historicity of the various New Testament writings are to be determined. And these are the results: the Gospels must be pushed well back into the second century; of the Pauline epistles only the four to the Romans, Corinthians and Galatians, are to be admitted as genuine; and the Book of Acts is doubtful."

Then there was a stir! People who could not enter into the controversy itself, but who simply learned of some of the general conclusions, felt that the foundations of the Christian Religion were settling. Christian scholars in all countries bent to their books. "Let us at any cost," they said, "learn the facts. Let us test these assertions." And then Albrecht Ritschl, himself a pupil of Baur, shot the arrow that pierced the joint of his master's armor; for with precision he pointed out that Baur's fundamental notion of two parties which divided the apostolic age between them was false; that a few Jewish Christians, and not the Twelve Apostles, opposed themselves to Paul, and that they, the Twelve, while differing from Paul on a few points, were essentially his friends and fellow-witnesses in the faith. He showed, furthermore, that the general account of the apostolic age given in the book of Acts was in substantial agreement with Paul, and he argued with convincing force

that if the documents are taken at their face value, the picture of the apostolic age given by the New Testament is a self-consistent one; and that this picture is of such a nature that it could not possibly have been invented at a much later time when conditions had greatly changed. (*Ibid.*, pp. 311, 312.)

This was the beginning of the rout of the Tubingen critics, which has since become complete. Furthermore, it led the way for special studies by trained minds, each contributing something to the general knowledge, with the result that the Apostolic Age stands forth to-day more clearly discernible than ever before, and the trustworthiness of its literature in all essential points has been established.

And what do we see? We will go back to a room in Jerusalem on the night of the first Easter. Ten of the apostles, with a few others, have come together. The doors have been fastened "for fear of the Jews," who were exulting over the crucifixion of Jesus of Nazareth. Apparently there never was a more dispirited company than these forlorn men drawn together by a common sorrow, brooding over their loss. Then came the transformation. Suddenly, quietly, He was there! there in their very midst, though not a door had moved. He was there, and He was speaking; for they had been thrown into a panic, thinking it was some ghost, and they heard Him say: "Peace be unto you!" The old salutation! Twice they heard it. He lingered among them; convinced them of His reality; told them He was going to send them forth in the power of His spirit. Surely He was there!

Then came the most significant revelation of all,— something which is not often dwelt upon, and yet which places upon this narrative the final seal of truthfulness; for no one could have invented it. When they were quieted, and felt assured that it was really He,— looking, listening, we may believe, with their very souls,— He addressed them in these words:—

> These are the words which I spake unto you, while I was yet with you; that all things must needs be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning Me. (St. Luke xxiv. 44.)

He takes the great divisions of the Old Testament known as "The Law," comprising the "Pentateuch," or five books of Moses; "The Prophets," including the greater part of the Old Testament; and the five-fold book of "The Psalms." He declares that these Scriptures throughout testify of Him. That is to say, through their histories, their rituals, their ordinances, and many an open promise, they foreshadow and prefigure Him. "Search the Scriptures [He said], for in them ye think ye have eternal life; and they are they which testify of Me."

This is an amazing claim. If true, it is an amazing fact. Again and again, during His ministry, it was pointed out that many of the incidents which occurred had been foretold, and that in most unexpected ways He was fulfilling the Scriptures. But I cannot see from the gospel narratives that this made any deep impression upon the minds of the disciples at the time. Quite the contrary, the Lord declared that they were "slow of heart to believe all that the prophets had spoken." Then came what seemed to them the great and final catastrophe. He was crucified, dead and buried. He arose from the dead. They were taken aback. They were overjoyed. Just to have Him there in the power and radiancy of His resurrection life! But that was only part of the miracle unfolded to their astonished senses.

> Then opened He their understanding that they might understand the Scriptures; and He said unto them: Thus it is written, that the Christ should suffer and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all nations, beginning at Jerusalem. (ST. LUKE xxiv. 46, 47.)

How this illumination of their minds was accomplished, no one, perhaps, can fully tell. By what art or mode of exegesis He was enabled in that brief hour to unfold those sacred writings, so that as in a flash they could see beneath the literal sense the great tragedy of the Redemption — that is something which any preacher of the gospels might well give anything to know. One thing, however, is certain: *it was done.* The

sacred books lay open before them. With a newly-awakened power of intelligence, they saw them shimmering in light. The whole thing became plain to them. Christ was there in the certainty of His resurrection life; and there were the opened books, which, in a thousand ways, were telling of Him,— His coming, His redemption struggles, His sufferings, His final spiritual triumph. The risen Christ and the opened Word! No wonder the Lord should have summed up the double wonder of the experience by saying: "Ye are witnesses of these things." And the proof that this was actually so is to be found in the fact that from that time on the apostles presented the Christ in this way. They became not only the messengers of His resurrection, but they supported the assertion by *spiritual expositions of Scripture*, which they laid before the Jews in all confidence, and of which they would have been incapable but for this extraordinary experience. Thus in the very first apostolic sermon ever preached, Peter, on the great day of Pentecost, made this the basis of his appeal to the Jews. He repeated to them a portion of one of the Psalms in which David was inspired to say: "Thou wilt not leave my soul in hell. Neither wilt thou suffer thy Holy One to see corruption." And then with clear understanding he declared to them the spiritual sense of the passage.

> Brethren [he exclaimed], I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being, therefore, a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; *he, foreseeing this, spake of the resurrection of the Christ*, that neither was He left unto hades, nor did His flesh see corruption. (Acts ii. 25–32.)

With what power of the spirit must the man have spoken! for the record goes on to say that the multitude who listened were pricked in their hearts, and three thousand were baptized into the name of Him whom fifty days before they had crucified!

Shortly afterwards, when Peter and John healed the cripple at the door of the temple which is called Beautiful, and a great crowd gathered about them, Peter addressed them; and again he

appeals to the spiritual or internal meaning of their Scriptures as proof of the divine character of Him whom they had crucified. He is generous enough to say: "I know, Brethren, that in ignorance ye did it, as did also your rulers"; and then he exclaims: "But the things which God foreshadowed by the mouth of all the prophets, that His Christ should suffer, He thus fulfilled" (Acts iii. 17, 18). He instances Moses as prefiguring the Lord's coming. He enlarges that into this sweeping declaration: "Yea, and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days." (*Ibid.*, verse 24.)

There was an uproar. The priests and the Sadducees had Peter and John arrested; but we also read that "many of them that heard the word believed; and the number of the men came to be about five thousand" (*Ibid.*, iv. 4). And do you remember this touching incident? Peter and John were cast into prison for their preaching. The next day they were brought before Annas, the high priest, and Caiaphas — the very men before whom our Lord had stood. They were told to stop such preaching, and threatened with severe punishment if caught again. And being let go they came to their own company. They told what had befallen them; and with one accord the little brotherhood gave thanks to God, and this beautiful prayer went up from among them:—

> Oh, Lord, Thou that didst make the heaven and the earth and the sea, and all that in them is: who by the Holy Spirit, by the mouth of our father David didst say: [a quotation, now, from the second Psalm]—
>
> Why did the Gentiles rage,
> And the peoples imagine vain things?
> The kings of the earth set themselves in array,
> And the rulers were gathered together
> Against the Lord, and against His Anointed.
>
> (*Ibid.*, verses 23–26.)

— and then the prayer goes on to ask for the spirit that will enable them to preach the Word without fear. And the record declares that "when they had prayed, the place was shaken

wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness." (*Ibid.*, 31.)

Evidently, after that experience in which the Lord opened their understanding that they might understand the Scriptures, they saw Christ in them everywhere. And there is nothing more beautiful and impressive in history than the way in which they lived up to their high desire to be His faithful witnesses, as He had said. No romance of love, no legend of Knights of the Holy Grail, ever approached the actual devotion, the high fearlessness, the complete sacrifice of personal fortune and safety, the tender solicitude lest any least harm should befall the sacred trust committed to them, that are to be found in that brief, but thrilling, apostolic age of Christ's Church upon the earth. Joy and love were the most marked features of the apostles' lives. Converts were baptized in the Lord's name. Prayers were addressed to Him. Hymns were sung to Him. The root principles of the Christian Religion were undoubtedly these three things: Faith in the Lord Jesus as the promised Redeemer of the world, present with all believers by His spirit, their Guide, their Comforter, their Strength, their Saviour; an opened Scripture, which everywhere testified of Him; and an actual repentance from evil.

At the first there was no open rupture with the Jewish Church. The apostles thought of the new movement as "a revival of the Hebrew faith." They attended the temple services; and for them they must have had a new and tender significance; for the rites and symbols, the appointed feasts, the ceremonies, the reading of the Scriptures, all flashed messages to them of Him whose life had been the fulfilment of Law and Prophecy. The outer courts and porches of the temple were the places where they commonly preached. They felt that their task was to convince their nation of the Messiahship of the Lord Jesus. Here was Israel's opportunity. Its golden age, they thought, had dawned. They fully believed that the Jews would see this; and for a time they were not actively opposed. Many of the

priests and of the people, accepted the new faith, regarding it as "a spiritual interpretation of Judaism."

Then, for reasons — partly political — which we cannot stop to set forth, the Sadducees arose in wrath and sought to crush the movement. The apostles were upbraided for disobedience and sedition; and when, being miraculously set free, they continued to proclaim their faith, the wrath of the rulers became unbounded. Now, for the first time, they sought to put them to death. They had them beaten; but that was not enough, for they continued to preach Christ the living Word with unabated vigor. Then came the arrest of Stephen, a disciple who labored among the Greek-speaking Jews of Jerusalem. He was brought before the Council. They charged him with declaring that Jesus of Nazareth would destroy the temple (a false charge), and change the customs which Moses had delivered unto them. And the records say that "all that sat in the Council, fastening their eyes on him, saw his face as it had been the face of an angel. And the high priest said: Are these things so?"

Then Stephen made his famous address. Like all the apostles, he turned for support to the Scriptures. Beginning with Abraham, he traced the history of their nation from its first feeble beginnings, down to the splendid days of Solomon, by whom their temple had been built, showing how again and again they had resisted the Most High. And then applying this to the final rejection of the Redemption, he exclaimed, in an outburst of indignation, which cut them to the quick:—

> Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets did not your fathers persecute? And they killed them that showed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers; ye who received the law as the ordinance of angels, and kept it not. (Acts vii.)

The prisoner had become the accuser. Here, all unexpectedly was a turning point in the Christian movement. This man, turning to Scripture and reading its history in the light of the Messianic truth that had been unfolded to them, felt sure that

the new faith would never flourish within its Jewish environment. Christianity was more than a revival of Judaism: *it was its goal.* Then the storm broke. A general proscription of the new sect was issued. Men and women were cast into prison. Others dispersed through Judea and Samaria, some going much farther. But they who were driven forth, only spread the evangel the more; for, writes the chronicler of those days, "they that were scattered abroad went everywhere preaching the Word" (Acts viii. 4). The diffusion was not only wide, it became aggressive. Now began to appear the names of churches in distant places. Under Paul the spread of the Gospels among the Gentiles became very great. It crossed rivers and seas. It leaped with joyous bounds from land to land. It entered Egypt; it entered Arabia and Parthia, possibly India; it entered Germany and Gaul. "It is a reasonable estimate," writes a careful student, "that by the close of the first century [the followers of Christ] numbered a hundred thousand." (Purves' The Apostlic Age, p. 296. I am also indebted to this book for other helps in making this sketch.)

But with growth came exposure to new dangers and trials. Christians became objects of suspicion and misrepresentation. So early as the time of Nero, and in that great pagan city of Rome, which, to all other forms of belief was either contemptuously indifferent or indulgent, the Name of Christ was proscribed. In Nero's police regulations Christians as such were classed with common criminals. Christianity was regarded practically as the proof of crime. The refusal of the Christians to recognize the pagan gods, and to worship the emperor, increased the popular hatred. More and more the Primitive Church "stood face to face with a hostile society and a frowning empire."

An event which intensified this situation was the destruction of Jerusalem, in the year 70. The infant religion was, so to speak, thrown out of its cradle (Purves). The last lingering hope that Judaism might yet incorporate it into its own faith, was destroyed. It was cast upon the world, and it was forced to its world-mission among the Gentiles.

But the more it was diffused, the greater the difficulty of maintaining the faith in its integrity. Some failed to understand it as truly as others. Ideas gathered about it which were entirely alien to its nature. Heresies began to spring up. Philosophical elements tried to engraft themselves upon it. Confined at first to the humbler classes, it now began to draw to itself people of high social standing and of wealth; and the seductions of the world were dangers which became more and more serious.

But all through these times of stress, it is beautiful to see with what steadfastness the apostles bore themselves. And what was it that was depended on to keep all believers Christ's faithful witnesses? The truth of the Lord's life. The work of the apostles consisted almost wholly in the recital of His works and sayings. It is in this way that the Gospels came to be written. "The incidents were repeated, and the words of Jesus were reported again and again, until a body of oral narrative existed, which, in much the same language, was diffused throughout the churches" (Purves). We may well believe that this was done under the influence of the Holy Spirit, in exact fulfilment of the Lord's promise: "The Comforter, even the Holy Spirit, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (St. John xiv. 26.)

It was in this way that our first three gospels took form. Then as Christianity kept expanding, and alien philosophies were worming their way into it, and heresies,— some of them grievous,— began to multiply, then, as the first century was closing, came the Gospel according to John. A certain Cerinthus from Alexandria had put forth the doctrine that "Jesus was a man on whom the spirit of the Christ descended at His baptism, and left Him before His death." Others known as "Ebionites" put forth the teaching that Jesus was only a man. With these and other philosophical speculations threatening the original apostolic teaching; when all the first witnesses had passed away, and John only remained, the Fourth Gospel was given.

Its Prologue gives the key to the situation. It is as if once for all, and in the face of speculative theories which were harassing the Christian faith, the apostle would proclaim the divine character of the Son of Man. The boldest figure possible is employed. Philosophy itself is made to furnish the term now used. Jesus is represented as its divine Logos or Word; that which in the beginning was with God, which was God, which was the self-revealment of God. Forth from the infinity of Being the Logos came. It went forth like Light, intent on manifesting Itself, and giving light to all who were in darkness. The darkness could not overcome it. It reached the earth, not in any sudden burst of outward glory, not in any spectacular way. It entered the world through the low door of infancy. It was there in the light of a child's eyes; in the sound of a child's voice; in the touch of a child's hand. The Word was made flesh and dwelt among us, full of grace and truth. Here was the crown of that revelation of God, which from the beginning of time, and through countless instrumentalities, He had been making through the ages. When vision, Scripture, ritual, had all been tried; as the final, the most comprehensible, the tenderest self-revealment of God, "the Word was made flesh." The Gospel of Matthew (I adopt the summary of another) had presented the Lord as the Messiah, who fulfilled the Law and the Prophets, and established by His teaching and His redeeming work, the Kingdom of God. The Gospel of Mark had presented Him chiefly as the Son of God, revealing His power, and yet willingly submitting to death that He might rise in divine victory. The Gospel of Luke had presented Him as the Saviour of the world, the gracious Son of Man, wonderful in His peerless character, whose message of deliverance from sin was to be glad tidings to the nations. Now came the crowning revelation of all: He was the Word made flesh, dwelling among us, full of grace and truth. "And of His fulness have we all received; and grace for grace; for the Law was given through Moses, but grace and truth came through Jesus Christ."

The apostolic faith! So simple, so direct, so sure, so devoted!

The Lord Jesus, the supreme object of men's faith, their love, their worship; the opened Scriptures testifying everywhere of Him; repentance and the forgiveness of sin through the power of His spirit. The apostolic faith! Is it gone from the earth? Will it ever be restored? Not a branch of the Protestant Church but is looking back to it as to something beautiful and precious, something that once filled the souls of men with a power that has been lost. It has been lost, and more and more the churches are feeling that in some way it must be regained if they are to live. The theologies of the past fifteen hundred years are spent. They are not apostolic. Every one feels that. There is no commanding, no generally accepted theology in the Protestant Church to-day. There is an intense desire to do good. But there is spiritual unrest, and a longing to recover a faith and a power, a single-mindedness and a joy and confidence of spirit which the Apostolic Church possessed.

The New Church comes to the world with the declaration that by means of a man raised up for the purpose, trained, as perhaps no man has ever been equally trained by practical, by intellectual, and by spiritual toil and discipline, for the high task put upon him, spiritual truths have been made known which make the originating principles of the Christian Religion stand forth in even greater mental clearness and fulness than at the first; and this, in fulfilment of the Lord's prediction and promise: "I have many things to say unto you, but ye cannot bear them now; howbeit, when He the Spirit of Truth is come, He will guide you into all truth."

I realize how impossible such a statement sounds to the average man. Let us not wonder that he passes it by. It is the largeness of the claim, and not anything trivial or insignificant about it that stands in the way of its being more generally considered. At the age of fifty-seven, Emanuel Swedenborg, the most thoroughly trained, the most widely traveled, the most accomplished man of his time; a man who seems to have investigated profoundly every branch of natural science, of whose scientific and philosophical works a distinguished scholar

(Emerson) once exclaimed: "They would make a sufficient library for a lonely and athletic student"; a veritable Titan in the world of knowledge with whom, even to-day, there is no one to fitly compare him; a man also of wide experience in all the practical affairs of life, and, withal, of spotless honor — this man at the very zenith of his powers, suddenly ceases from his scientific and philosophical pursuits, and, following a divine dictate, in the profoundest humility of spirit, turns to the study of the Word of God. Few know of this change; for he has made no outcry. But it has cost him weeks and months of spiritual struggle. To turn from so brilliant a career, with the goal so near, was a trial. It meant conflict with a just pride in work grandly done; it meant the laying down of self with all love of natural honors; it meant, as he foresaw, the incredulity, perhaps the derision, of many. In silence, looking more and more intently to the Lord, he fought this out. And when, in the absoluteness of his consecration, he could say: "I am Thine, and not mine," he was ready for the new mission, which for twenty-seven years, with the most beautiful and utter devotion, he was to pursue. All other books he quietly set aside. He turned to the Word of God; mastered the sacred languages; read it through several times, making notes as he went along. All this was preliminary work. He was like a man making preparation for a long and an eventful journey. From the first he saw that the Scriptures had a spiritual meaning. Sometimes the heavenly truth within a passage would shine out clearly, and he would write at the end of his notes: "These things are true and given of the Lord." Sometimes it would be otherwise, and he would write: "These things are now very obscure to me" (*Adversaria*, 7647). For the beauty of the experience by which his mind became illumined was that it was gradual. There was no sudden or overpowering experience. The light came like the day-dawn. With increasing certainty and joy his understanding was opened that he might understand the Scriptures, by that same divine spirit that had enlightened the Apostles. Not through the outward presence of his Lord,

but by a more internal way, the Word was unfolded to his mind. And with him, under God's great guidance, it became literally true, that beginning at Moses, and in all the Prophets, and in the Psalms, he saw — what? He saw that which, in a more general way, the Lord had made it possible for the Apostles to see: *he saw the things concerning Him.* The Law, the Prophets, the Psalms, the Gospels, the Book of Revelation, in whatever part of the divine canon he searched; be it among its histories, its rituals, its ordinances, its songs, its precepts, the result was always the same: some truth within the letter that spoke of Jesus Christ. It was the old apostolic experience: the opening of the Scriptures, as if once more the Lord were saying: "Look; they testify of Me." Only now this had been brought about in a more gradual way and through the use of the spiritual reason; and therefore with greater fulness, for it was seen, after years and years of searching, in all its infinite particulars.

And out of the opened Scriptures there was disclosed in more than its old-time glory, the apostolic truth of Jesus Christ. Theology had perverted this truth into the doctrine, which brought bewilderment and spiritual darkness, that the Lord Jesus was one of a trine. The reopening of the Word of God brought back the simple, soul-satisfying truth that the trinity is in Him. It was as if to this restorer of the old apostolic faith, the spirit of the Lord was saying, as it once said to Philip: "Believest thou not that I am in the Father, and the Father in Me?" With what intellectual clearness the apostles saw this distinction, we do not know. But this much is sure: When they thought of God they thought of Him as He had been made known to them in Christ Jesus, "in whom [declared an apostle] dwelleth all the fulness of the God-head bodily." When they prayed to God, they prayed to Him as inseparable from Him in whose name they had been taught to pour forth the desires of their hearts. When they sought the power divine to support them in struggle and trial, instinctively they associated it with Him whose spirit of love and wisdom they knew, and who had

spoken such words of personal endearment and assurance as these: "I will not leave you comfortless; I will come to you." Nor could they forget that when He appeared to them on the night of His resurrection, one of the first things which He did as He stood there in their midst, was to breathe on them, saying, "Receive ye the Holy Spirit." It was a sign: a sign that the life-giving power on which they might rely was from *Him*.

In that faith they were composed into a wonderful little spiritual brotherhood. In utter reliance upon the power of that spirit which swept their souls like a fire, quickening them into newness of life, they bore their high testimony. On that memorable day of Pentecost, when the Holy Spirit came unmistakably upon them, and they who stood by mocked their ecstacy as men who were simply drunk, Peter, resisting this slander, declared boldly that the Holy Spirit which had been poured out upon them was none other than the spirit of Jesus Christ. For he said: "This Jesus . . . having received of the Father the promise of the Holy Spirit, He — [He, that is, the risen Lord],— *He* hath poured forth this which ye see and hear" (Acts ii. 33). *His* was the power come to their side to prompt them, to enlighten them, to sustain them for the mighty mission to which they were called; giving them tongues to speak words, which, unlettered though they were, it would be hard to gainsay or resist; giving them boldness, though they were but few and without worldly distinction, to undertake the evangelization of the world; giving them insight to see that the Scriptures, from the history of Moses down to the last prophecy of Malachi, throbbed and shone with the great truth of the Redeemer and of His redemption, which had at last been fulfilled in Him who was crucified, but was risen and present with them in the power of His spirit.

And now the apostolic faith, for which the whole Christian world is longing, is restored, though the world knows it not. It comes, indeed, in a new form; for it is given for a new and a different age; an age marked by intellectual power and confidence; an age that seeks the right to enter understandingly

into the mysteries of faith. It comes, therefore, with a fulness of statement and embodied in a theology that is vast indeed. But essentially it is the apostolic faith recovered, expanded, and set forth in a manner adapted to our needs. For the three essential truths out of which the Primitive Christian Church sprang into life, are precisely the truths, which, from the first, the New Church has declared to be its essentials of faith:—

1. Jesus Christ, the Word made flesh, the personal manifestation of the Divine Love and Wisdom, the object of our faith, our love, and our worship;

2. The opened Scriptures, revealing in their spiritual sense, throughout the divine canon, the truth of Jesus Christ; and

3. The necessity of actual repentance and the remission of sins through the power of the spirit of our glorified Lord.

The new apostolic faith! simple, direct, sure! To those who believe these things, and who have, in a measure, experienced the blessing of them, there may well come to mind this prayer of old:

"And now, Lord, grant unto Thy servants to speak Thy word with all boldness, while Thou stretchest forth Thy hand to heal."

JULIAN K. SMYTH.

CURRENT SPECULATION CONCERNING PHENOMENA ON THE BORDER REGION BETWEEN THE NATURAL AND THE SPIRITUAL WORLDS.

THE investigation of so-called "psychical phenomena," by the methods of natural science, has now been going on for many years. The probability that any valuable contribution to spiritual science will be made by such methods is exceedingly remote. Nevertheless, facts are occasionally educed, relating to an intermediate region between the spiritual and the natural, which may be utilized by those who are willing to look at them from an interior point of view.

The case here is very similar to what we find in the investigation of mathematical truth. A proposition which cannot be demonstrated by lower mathematics, is immediately apprehended, along with many other equally difficult propositions, when viewed in the light of a higher mathematics. Also, to borrow another illustration from geometry, we cannot compare the properties of different parts of the same figure, or demonstrate similarities in different figures, except by the aid of some common part which may serve as an intermediate by which we can pass from one to the other. So it is "with internal truths, when they are regarded from external truths without conjunction through a medium." (Arcana Cœlestia, 5422.)

The reason for the small progress made in scientific investigations of psychical phenomena becomes quite evident in the light of these principles; for those who come to spy out "the nakedness of the land," those who take pride that they are not so deluded as to believe in anything supernatural, will find exactly what they seek — nothing but barrenness, or a complete absence of truth — and this, not because the land is not filled with abundance, but because their eyes are closed:—

Those who are below, who have no medium, and still more who have no correspondence, when they look into the light of heaven, see nothing whatever. . . . The soul can see each and all things which are and are taking place in the exterior man; but not contrariwise, unless there is correspondence and a medium. Hence it is that to the exterior man which is not in correspondence, the interior appears as nothing, . . . whereas when there is correspondence, then the exterior man also sees through a medium what is being transacted in the interior; for the light which the interior man has inflows through the intermediate into the light which the exterior man has and illuminates it, by virtue of which illumination there is a manifestation of what exists with the interior man, and hence the exterior or natural man has intelligence and wisdom; but if there be not a medium, and especially if there be not correspondence, the interior man sees and perceives what is being transacted in the exterior, and in a certain fashion, also, leads it, but not contrariwise. (*Ibid.*, 5427.)

This, from the teachings of the New Church, indicates the true cause of mental blindness to spiritual realities.

During the past year there has appeared a work by Mr. Frank Podmore, "The Naturalization of the Supernatural" (G. P. Putnam's Sons, 1908), which, while it cannot be taken as an evidence of an approach to the New-Church point of view, bears witness to an honest effort to solve, according to its light, some of the problems in the intermediate region. Although the solutions offered can only be regarded as partially successful in a few cases, some of the material which the book contains is illustrative of an interaction between the spiritual and the natural worlds.

The book is mainly a treatise on telepathy. The author appears to adopt tentatively the hypothesis that the ether is the medium of thought-transference, and that telepathy is a kind of wireless telegraphy. He says: "It is not without interest to note in this connection that the arrangement of some of the nerve cells in the brain bears a superficial resemblance to the arrangement of the particles in the 'coherer' used for the reception of the message in wireless telegraphy." I do not understand what structure in the brain he means. Each cell seems rather like a separate receiver with its "private line" leading to a central station provided with "switchboards" and "commutators."

The idea seems to be due to Crookes, who, in his Presidential Address to the British Association, September, 1898, said: —

It is known that the action of thought is accompanied by certain molecular movements in the brain, and here we have physical vibrations capable from their extreme minuteness of acting directly on individual molecules, while their rapidity approaches that of the internal and external movements of the atoms themselves.

Mr. Podmore says in regard to this suggestion: —

In some of the best evidenced cases of spontaneous apparitions, the agent and percipient were half the world apart. (See, for example, case No. 37, where the agent was in Dublin and the percipient in Tasmania.) If, however, the transmission is effected by ethereal vibrations, the force diminishing, as in the case of other physical energies, in the ratio of the square of the distance, it is difficult to conceive how an impulse which, in some of our experiments can barely produce its effect at a distance of a few yards, should even under the most favorable circumstances, when the disturbance is presumably of a much more massive character, prove sufficiently intense to bridge a gulf of thousands of miles. Sir William Crookes hazards the suggestion that "intense thought concentrated towards a sensitive with whom the thinker is in close sympathy, may induce a telepathic chain of brain-waves along which the message of thought can go straight to its goal without loss of energy due to distance" (Proc. Soc. Psychical Research, Vol. 12, p. 352). But he indicates that the suggestion is almost a forlorn hope by asking further: "Is it inconceivable that our mundane ideas of space and distance may be superseded in these subtile regions of unsubstantial thought where 'near' and 'far' may lose their usual meaning?" The difficulty is, indeed, so great as to induce some thinkers to suggest that the psychical process may be without a physical parallel — that the connection between the two psychical states may conceivably be found in the psychical world alone. (*Loc. cit.*, p. 12, 13.)

The passage just quoted shows that Mr. Podmore is groping his way towards a true solution of the problem. If he would be willing to listen to the teaching of the New Church, he might find the answer to his problem nearer than he suspects. In saying this, I am not asserting that we of the New Church know it all. We also have something to learn from Mr. Podmore. He has brought together a good deal of information in this border-land where, in spite of diverse proclivities, those of

different, or almost opposite, schools of thought can meet and compare notes.

The completion of a train of thought, and especially its fixation in writing, as when a letter is finished and mailed, appears to focus the thought. The telepathic impression from an approaching letter, even when the paper ultimate is many miles away, is often strong. There is power in ultimates. If we are to have telepathic communication of details, it seems probable that some kind of physical basis is requisite. There are, it is true, other modes of thought-transference. There may well be a transferring of the interiors of thought through a spiritual atmosphere which is not under the limitations of time and space. The wider aspect of the thought, its interior motive, or its general meaning, may be conveyed through correspondences to the inner faculties of one who is somewhat open-minded in the spiritual degree; but necessarily the impression thus conveyed is more vague and general, requiring interpretation, and will be less immediate and detailed than a message which, however it may require the simultaneous activity of the spiritual atmosphere, employs also a directed action of some lower atmosphere (ether or aura) nearer to the physical mechanism of the percipient.

It is quite possible that natural science may, before long, have something further to say in regard to the transmission of ether-waves, or what not, without the losses incurred by indefinite expansion. Modes of producing parallel beams of light are known, as in the electric searchlight. Perhaps Hertzian waves may be similarly directed. There are implications that still more recondite directive applications await discovery by which physical forces, such as ether-vibrations, or magnetic impulses, may be directed without loss. There is strong evidence of the immediate magnetic action of solar outbursts in the production of terrestrial magnetic storms. Yet the direct measurement of the magnetic field of a sun-spot which has recently been made by Hale through the Zeeman effect on the sun-spot lines, gives a strength which is quite inadequate

to the performance, unless the magnetic lines of force are concentrated on the earth in some unknown way. Electrons shot off from the sun, after the manner suggested by the Swedish chemist, Arrhenius, may explain magnetic storms and auroras of a certain type. Even then, direction of the stream of particles is presupposed. If it could be admitted that electrons are automatically deviated along magnetic lines by their own mutual reactions, that marvelous phenomenon — the magnetic control of the nebulosity around *Nova Persei* might be explained. But how concentrate a mental activity, except through the higher psycho-magnetic attraction of "two hearts that beat as one" in a realm where time and space offer no hindrance?

"The impressions by which foreknowledge of the future seems to be conveyed," says Mr. Podmore, "are mostly dreams, — that is, they belong to a class of impressions which we have already recognized as being evidentially so weak as to give but dubious support to telepathy" (p. 345). The mention (p. 95) of "the class of symbolic dreams — a survival of the occult art of the interpretation of dreams," and the statement (p. 348), "One obvious defect in the symbolic dream or omen is that there is no intrinsic relation between the event and its symbol," show that this writer has no knowledge of correspondences.

A knowledge of the meaning of the Divine parable of Moses at the burning bush, conjoined with some information as to the character, the spiritual states, and the concomitant experiences of the percipients, would probably explain the approximately, or possibly absolutely synchronous, and duplicate dreams of Dr. Adele A. Gleason and Mr. John R. Joslyn, both of Elmira, N. Y., recorded on p. 81, where, as told by Dr. Gleason, "in dark woods great fear came upon me, and a presence as of a man, well known to me (J. R. J.), came and shook a tree by me, and its leaves began to turn to flame."

It is not strange that Mr. Podmore's telepathic theory should find "but dubious support" in the phenomena of prophetic dreams. "Do not interpretations belong to God?" (GEN. xl. 8). On page 344 we read: —

The evidence for precognition is at first sight, perhaps, more impressive than that for clairvoyance. But a little consideration will show us that it is as yet wholly inadequate to justify the tremendous assumptions implied in the hypothesis of foreknowledge of the future. Telepathy, as already indicated, does not seem necessarily to involve more than a slight enlargement of the physical scheme of the universe — just the addition of a new mode of force operating by means already sufficiently familiar. But foreknowledge of the future, of the detailed kind indicated in some of the narratives forwarded to us, would involve the shattering of the whole scientific fabric. If the things reported in some of these narratives really happened, we must set to work to construct a new heavens and a new earth.

This admission by Mr. Podmore is of great interest to one who sees that the "new heavens and a new earth" have already arrived. To recognize, as any one who has experienced significant dreams must, that we are daily led by One who foreknows the future, will doubtless shatter the tremendous assumptions involved in any "scientific fabric" — any man-made house of doctrine which has, for its foundation-stone the total ignoring of God and a spiritual world.

Some of the incidents which Mr. Podmore passes as "ambiguous," are just the ones whose explanation is perfectly obvious from the spiritual side of life, and which are in entire conformity with known spiritual laws. Take, for example, the following narrative by a friend of some recently orphaned children. (p. 235.)

One Sunday evening, June 28, 1903, about nine o'clock, I and the sister were standing at the foot of the bed, watching the sick one, who was unconscious, when suddenly I saw the mother distinctly. She was in her ordinary dress as when with us, nothing supernatural in her appearance. She was bending over her boy with a look of infinite love and longing, and did not seem to notice us. After a minute or two she quietly and suddenly *was not there.* I was so struck that I turned to speak to the sister, but she seemed so engrossed that I did not think it wise to say anything.

The little patient grew gradually worse, until on Tuesday evening, June 30, I was summoned to go at once. When I arrived at the house he had passed away. After rendering the last offices of love to the dear little body, the sister and I again stood, as on the Sunday, when I said, "M—, I had a strange experience on Sunday evening here." She quickly replied,

"Yes, mother was here; I saw her." The young girl is not given to fancies at all, and must have been impressed as I was.

Here we have obviously an opening of the eyes of the spirit. The mother, whose appearance is accommodated to the memory of the two percipients, and possibly to her own natural memory, since her thoughts were drawn earthward to her darling, comes with the message of the call to the higher life.

> Come to mother, little one,
> Enter now the heavenly home.

There is the well-known law of the third day, known of old to the dreamer, Joseph, signifying that the thing is fixed in the Divine Providence and the event assured. There is no prediction — no attempt to coerce the minds of the percipients. The purpose of the vision is illustration, and its method gentle as befits angelic visitors.

We read again (p. 233): —

Two sisters, playing the harmonium in an empty church, saw the figure of a third sister walk up the church and mysteriously disappear. The third sister had accompanied them to the rectory, and, as appeared subsequently, had spent most of the afternoon in the library. She had, indeed, gone to the church gate with the intention of entering, but had turned back. It would seem extravagant to suppose that her easily abandoned intention had wrought such an impression upon the minds of her sisters as to cause a hallucinatory apparition of herself.

But, Mr. Podmore to the contrary notwithstanding, it seems to me that the conditions were rather favorable to such an apparition. The absent-minded way in which the third sister walked to the church and turned back, shows that she was more "in the spirit" than in the body. It is in just this state of abstraction that the spiritual body of one still on earth sometimes appears to those connected with that individual in the spiritual world; and it may similarly appear to those on earth who are equally associated and who are temporarily in an interior receptive state, the faculties exalted by music, as in the present instance, or by some other means; the externals, quiescent; the mind, a *tabula rasa* ready for impression. Swedenborg says: —

A man does not appear in his [spiritual] society while [in this world], because he thinks naturally; but those who think abstractedly from the body sometimes do so; they go meditating, silent, and looking at no one, and as soon as any spirit addresses them they vanish. (Heaven and Hell, 438.)

People who are materialistically inclined often express a wish for some test of the reality of the spiritual world. "We should like to believe in a future life," they say, "if we could only get some satisfactory evidence of its existence." Like the Sadducees of old, they seek after a sign; but curiously these are the very ones who will reject even the most convincing of proofs on this subject. I pass by those hopelessly dreary debaters who ask whether, after all, a future life is to be desired, supposing that by any possibility such a thing could be. This inquiry savors of profanity, if not of insanity.

The incident described on p. 223 is instructive in this connection. Professor Dolbear of Tufts College, dreamed of his deceased acquaintance, Mr. Farmer, the electrician: —

In his dream Professor Dolbear asked for a test of identity, and Farmer held out his left hand, with the fingers bent in a very extraordinary way. On his relating the dream to Miss Farmer, Professor Dolbear learnt that this particular disposition of the fingers was a common trick on the part of the dead man. Professor Dolbear had, however, no recollection of ever seeing such a trick, and as his acquaintance with Mr. Farmer was purely on a business footing, he thinks it unlikely that he had actually seen it.

In spite of this dream, its recipient remains unconvinced of the reality of the future life. I do not say that he ought to be convinced in that way. We should be convinced by rational considerations, and not by signs and wonders; but the incident is an illustration of the futility of this sort of proof as an argument for those whose faces are set in the opposite direction, since it realizes the truth of the prediction by the Lord, when in the flesh, as to the brethren of Dives and all other materialists, "Neither would they be convinced though one rose from the dead."

As a last example, I will give the following from p. 225: —

> Dr. Hilprecht, Professor of Assyrian at the University of Pennsylvania, after puzzling over the inscription on two fragments of agate from the Temple of Bel at Nippur, . . . fell asleep and dreamt that the priest of Bel appeared to him, led him into the treasure chamber of the temple, and then gave him the history of the two fragments and an interpretation of the inscription. This interpretation the next day he found to be correct. Here there can be little doubt that the revelation made in the dream was but the final result of the dreamer's own processes of unconscious cerebration, and the priestly visitant only a puppet in the drama.

Thus far, Mr. Podmore's explanation. It is all "unconscious cerebration." No one but the man himself had anything to do with solving the problem. In contrast with this view I would present the following, to wit:—

If Dr. Hilprecht had not dreamed, he would have called the solution his own. Yet in neither case would it have been wholly his own. We are always indebted to influx from our spiritual associates whose thought makes the interior of our cerebration, whether conscious or unconscious. In sleep such influx is especially potent, whence, whether we remember the association or not, the new day finds us armed with new power for solving the old difficulties. The priest of Bel may indeed have been only a symbol for the wiser intelligences then present with the man of science; but as his thoughts were dwelling on Assyria, it is not impossible, perhaps not improbable, that a spirit from that ancient empire may have been attracted to him by his thought. Are we to suppose that we shall ever lose entirely the love that we once had for our native land?

FRANK W. VERY.

THE RELATION OF SPIRITUAL MARRIAGE AND DIVORCE TO LEGAL MARRIAGE AND DIVORCE.

THERE are spiritual and legal marriage because men and women are at once spiritual beings, and civil or legal beings. They are spiritual beings in their thoughts and affections and their relation to the Lord, and civil beings in their relation to society and to civil law. We recognize these two planes of life in speaking of spiritual and legal marriage. Spiritual marriage is the union of husband and wife in marriage love, a love which is given by the Lord alone, and is the holiest love possible to human beings (Conjugial Love, 71). Legal marriage is the covenant of a man and a woman, made according to due forms of law, to fulfil their obligation to each other and to society as husband and wife.

There is or should be a close relation between the spiritual and legal marriage. The legal marriage and whatever external ceremony is connected with it should be the expression and ultimation, the sign of spiritual marriage.

If spiritual marriage is the reality and legal marriage the sign, it is fair to ask, What is the use of legal marriage? Legal marriage with its ceremony and contract is plainly useful and necessary in establishing the status of marriage and of married persons in society. It is something tangible, occurring at a definite time and place, which society can take cognizance of and make a basis in determining and protecting the rights and duties of the husband and wife to each other, to their children, and to society. For this use, were there no other, legal marriage would seem to be a necessity.

But it has another and more important use. It is useful to spiritual marriage as its containant and support. We are taught that man in this world "is in the ultimate of order and all inte-

rior things close in the ultimate, the ultimate being, as it were, a support to things interior, on which the latter subsist and rest." (Arcana Cœlestia, 9430.)

Ultimates are as the soles and the feet on which the whole body rests, and also as the hands and arms by which the body exercises its powers. The forces of the body are also transferred thither. . . . In ultimates there is power and also the preservation of things interior in their state. (*Ibid.*, 9836.)

Interior things close and are at rest in ultimates and are there together, and ultimates hold together interior things in connection, also in spiritual things. On this account strength and power is in ultimates, and on this account sanctity is in ultimates. (*Ibid.*, 10044.)

We are taught again that every man is given by the Lord power to understand truth and to do good:—

It is from this that he is able to become a civil and moral man, and he who is civil and moral can also become spiritual, for the civil and moral is the receptacle of the spiritual. He is called a civil man who knows the laws of the kingdom wherein he is a citizen and lives according to them. And he is called a moral man who makes these laws his morals and virtues, and from reason lives them. I will now tell how a civil and moral life is the receptacle of spiritual life: Live these laws not only as civil and moral laws, but also as Divine laws, and you will be a spiritual man. (Divine Providence, 322.)

External obedience to principles of eternal right, secured by civil law is, then, a basis for the spiritual keeping of the commandments. The orderly regulation of marriage by law framed consistently with the Divine law is helpful to the development of spiritual marriage in the community and in the individual.

Pass now to the consideration of divorce spiritual and legal. These are the opposites of spiritual and legal marriage. The opposite of spiritual marriage is adultery. The selfish love which is the opposite of marriage love, is essentially adulterous and leads to adultery. This separates souls as marriage love unites them (Conjugial Love, 234, 255). Legal divorce is the opposite of legal marriage; it is the annulment of the contract

which held husband and wife to certain external relations and duties to each other and to society. If now we ask the relation between spiritual divorce and legal divorce, it would at first appear to follow mathematically from the relation of spiritual marriage and legal marriage. If spiritual marriage ceases and gives place to its opposite, it seems that this spiritual condition should find expression in the corresponding natural act, the annulment of the legal contract of marriage. Recognizing this general truth, some persons, as it seems to me hastily, conclude that divorce should be easily granted, the condition being that one or both parties to the marriage shall believe and declare that the spiritual marriage between them, the marriage of love, is at an end. But there are reasons why extreme caution should be exercised in granting divorce. We must remember the value of outward order enforced by civil law as a basis for spiritual marriage. But it may be said, probably with truth, that such external order cannot be really for the general good, if it is pressed to a point where it is useless and injurious to the spiritual life of individuals. Our inquiry, therefore, turns to the individual to consider the relation of divorce to his spiritual life.

In an individual case it would seem right that the legal contract of marriage should be annulled if the spiritual marriage is dead and there is no possibility that it can be made to live again. This, our doctrines teach, is the case when the love of adultery displaces marriage love and takes possession of husband or wife. See the explicit statement of the only rightful cause of divorce in Conjugial Love, 468.

But accepting the sad fact that there are cases where marriage love is hopelessly extinguished by adultery, we must use great caution in concluding in any given instance that such is the case. Who is to say that marriage love is dead, and so dead that it cannot live again? The parties themselves to the unhappy marriage, it is replied. But do they surely know? May they not too hastily despair? When we remember how natural the love of married partners at the first must necessarily be, and

that this natural love is sure to be disappointed,— the first wine of the marriage feast must fail,— and that it can become spiritual and eternal only through a process of regeneration, do we not see the danger of thinking, when natural love meets its trials, that love is dead beyond all hope? If divorce were granted easily to all who feel that love is dead, would not many sad mistakes be made and opportunities lost for gaining real spiritual marriage? Such divorce would be an inducement to enter into marriage in the first flush of natural love, with the expectation of terminating the contract when the first love failed. Such easy divorce would do still further harm. We are taught in Conjugial Love, 214, how the thought of separation dispels even the external friendship and love of marriage which otherwise might remain. Easy divorce, with the thought of divorce which it encourages, operates to produce spiritual separation, which, then, in turn, asks for the annulment of marriage.

The thought which I wish to emphasize and to contribute to the discussion of this profound and sacred subject is the thought that legal marriage and divorce must not be considered alone, and merely as a regulating of external relations of married partners to each other and to society. They must be considered in their relation to spiritual marriage and divorce, and must be used in ways which will most effectively check the spiritual separation of adultery, and most effectively protect true marriage love in its feeble beginnings, or in its feeble remains, and most effectively encourage its development.

William L. Worcester.

PSYCHOTHERAPY.

"Psychotherapy is an attempt to heal the sick by mental, moral and spiritual methods."—RICHARD T. CABOT, M. D.

FULL twenty years ago the writer expressed his opinion that this age of invention and of the natural forces—steam, electricity, chemistry—would be succeeded by an age characterized by the study and application of psychic forces: the next age of the world. It would seem as if this psychic age were even now about to dawn upon us.

Among the indications of this is a noticeable change among medical men and other scientists. Comparatively a few years ago the materialist was dominant; but of late, and spreading more rapidly each year, we find in papers, books, and on the floor at society meetings an increasing recognition of psychic forces and their application in medicine, as well as of God and of man as a spiritual being.

Partly accounting for this, and perhaps another indication of or step toward the psychic age, is the spiritual unrest and readjustment pervading the churches and the community generally. The various psychotherapeutic fads have both of these as causal elements; there is little or nothing new in any of them beyond the slight advances which have recently been made in our knowledge of the human mind, both conscious and subconscious, and the slowly spreading scientific methods of applying it.

Among physicists and medical scientists the forces of nature are predominantly expressed in terms of electricity or chemistry. The ultimate unit of matter today is called by the physicist an electron; those whose materialistic minds can not rise above tangibilities speak of this as the "unit charge of electricity" with which the ultimate particle of matter is endowed.

The writer however finds no difficulty, no inconsistency, in conceiving the electron to be a simple electrical charge or unit without matter, or a focus—an intersection or a whorl—of energy or force. As all energy, all forces, are interchangeable, its ex-

pression in terms of electricity is quite immaterial. Chemistry is the study of interatomic force, the action of atoms one upon another; its energy, their attractions, is a manifestation of force which has been transformed — probably — from electricity and that, mediately or immediately, from the creative force. The physiologist today conceives the activities of the human body as results of chemical activities of the cells, fluids, and tissues; but these cells, fluids, and tissues, the physicist has just told us, being material have their atoms composed of electrons whose energy he says is electrical.

Man's conscious thoughts and emotions, his deepest, holiest aspirations and feelings, are accompanied by changes in the bioplasm, the cells, of the cortex of the brain. It has been asserted that they are secreted by these cells; but today the world of scientists and laymen is finding it easier to teach and accept the truth that here is where the meeting of the spiritual and the material planes of existence is most easily recognized, that the nuclei of these cerebral neurons are composed of the very highest substance in material creation, because they afford the soul its means of consciously animating the body and communicating with its environment in this world. The bioplasm of the centers of our organic life is an unconscious recipient of life, which however flows also into every tissue, fluid, and cell. Heitzman, Senior, demonstrated the continuity of structure of all the bioplasm (protoplasm) of the body (except the wandering cells), permeating even the bones.

It is well known that psychic depression, despondency, not only weakens the various physiological processes but will actually lower the vitality of the very tissues. So much in explanation of psychotherapy, which is a very real and a very valuable agency in the treatment of the sick, one which is older than civilization.

Of late an increasing number of physicians, particularly neurologists, have been studying psychotherapeutics scientifically and fitting it into its proper place in the armamentarium of the physician. This is a very difficult problem, one which will require years of work by men experienced in medicine and psy-

chology but especially who have been trained in scientific methods of research.

Psychotherapy is incidentally practiced by the mother with her children, by the pastor with his flock, and pre-eminently by the good nurse; all this is proper.

The abuse of psychotherapy consists in giving it more than an incidental place. No one not licensed to practice medicine should be allowed to practice psychotherapy as a specialty.

The State of New York has found it necessary to enact a legal definition of the practice of medicine:—"A person practices medicine . . . who holds himself out as being able to . . . treat . . . any human disease . . . and who shall either offer or undertake, by any means or method, to . . . treat . . . or prescribe for any human disease." "Any person who, not being then lawfully authorized to practice medicine, . . . shall in connection with his name use any designation tending to imply or designate him as a practitioner of medicine, . . . or any person not a registered physician who shall advertise to practice medicine, shall be guilty of a misdemeanor."

How far in his "cure of souls" may the clergyman properly practice psychotherapy?

Just so far as his intelligently guided sympathy, brotherly love, and wisdom can be of service to a fellow creature—provided it is but incidental, with no hypnotism in any of its forms, and he does not conduct clinics or otherwise hold himself out as treating either functional or organic disease.

Reading two or three medical or semi-medical books can not qualify even a reverend Ph.D. to undertake the treatment of the sick. Of all sick people those afflicted with psychoneuroses are among the most difficult to treat; witness the relief with which many physicians, even neurologists, have been turning them over to "the Worcester method." But a moment's consideration will show how much safer and better it is that the physician himself administer whatever suggestion, hypnotism or other psychotherapeusis may be necessary—supplemented by religious influences at the hands of the clergy—without abandoning the patient to illegal practitioners.

Granted that a given clergy man isbetter fitted,— by nature, sympathy and experience — to treat psychoneurotics than is a certain doctor, and even that he has been more successful, still the experience of the civilized world holds good: — that the interests of the community are best safeguarded by governmental supervision of medical education and licensing of medical practitioners, who should be thoroughly educated. The dangers of psychotherapy at the hands of enthusiasts with partial or no education are shown in their extremes by the Christian Scientists.

The Emmanuel Movement is confessedly suggestion and hypnotism.

Rev. James Bishop Thomas, of Rochester, one of its practitioners, says also that in every case his object is ulteriorly religious — to stimulate higher interests in the patient; that sometimes he tries to build up in the patient a religious philosophy of life, not necessarily theological. "Anything," he says, "that a clergyman does as an expression of love to the neighbor is religion." How far his treatment is devotional, varies with the patient; "some," he says, "are morbid, and suffering with too much religion."

But what is the future of the Emmanuel Movement? Dr. Worcester no longer adheres to the limitations he laid down at the outset — of functional nervous disorders; he treats serious organic diseases and, what is worse, defends this.

Dr. Thomas is already saying that "the Boston Idea" is not typical of the future coöperation of physicians and clergymen; he does not consider the persistence of a medical staff normal.

A very serious objection to psychotherapy, even by the best physicians, is the practice of hypnotism and suggestion into which it naturally,— but not necessarily — trends. Continual hypnosis is harmful: it makes the patient oversuggestible and even sensitive to autosuggestion; the end of that patient is not peace.

John L. Moffat, M.D.

SWEDENBORG IN ENGLISH LITERATURE:

COLERIDGE.

II

MEETING Coleridge at the impressionable age of twenty, and crediting him with the awakening of his soul and the inspiration of his intellect, Hazlitt, nearly thirty years later gave a "portrait" of him in "The Spirit of the Age" which more than any other contemporaneous writing reveals to us Coleridge's magnetic personality and the wide range of his mental outlook. Midway in a dazzling enumeration of the sources of Coleridge's intellectual wealth he says:—

> He fathomed the depths of Duns Scotus and Thomas Aquinas and entered the third heaven with Jacob Behmen and walked hand in hand with Swedenborg through the pavilions of the New Jerusalem, and sang his faith in the promise and in the word in the "Religious Musings."

There are differing opinions as to whether the poem referred to was begun or finished in 1794, but it was first published in 1796, and Coleridge writing to Thelwell said of it:—

> I build my poetic pretentions on the "Religious Musings," . . . I have studied the subject deeply and widely — I cannot say without prejudices, for when I commenced the examination I was an infidel.

At the present time the biographic value of the poem greatly overshadows its poetic interest and for that reason it has received much attention from Coleridgean scholars who have read all sorts of meanings into it, but so far as we know, none have attached any importance to Hazlitt's interpretation; on the contrary they have completely ignored it. Whether his interpretation was authorized by Coleridge is a matter of conjecture; but it is possible and even probable, for it was not long after the publication of the poem that he first met Coleridge who was ever ready to talk of his own work as well as other things, and Hazlitt was an eager listener with a retentive memory.

It would seem that the poem itself might prove the truth of the assertion, and really it would be easy to trace the influence of Swedenborg all through it, noting especially the insistence upon one Godhead, God as a God of Love,

> . . . ourselves
> Parts and proportions of one wondrous whole!
> . . . . . .
> . . . . . God
> Diffused through all, that doth make all one whole.

And the recognition of the opening of a new age in the lines:—

> The Lamb of God hath opened the fifth seal;
> And upward rush on swiftest wings of fire,
> The innumerable multitude of wrongs,
> By man on man inflicted! Rest awhile
> Children of wretchedness! The hour is nigh
> And lo: the Great, the Rich, the Mighty Men
> The Kings and the Chief Captains of the World
> With all that fixed on high like stars of Heaven
> Shot baleful influence, shall be cast to earth.

But it is hazardous to be too positive about such evidence. What we look for, we usually find, and a passage that we may use to prove a point may be used by others to prove equally conclusively something directly opposite. Already different writers have severally perceived in it the influence of Plato, Priestley, Berkeley and Hartley, the claim for the latter being based upon the note appended by Coleridge to the lines referring to the effect of the contemplation of the death of Christ upon the "thought-benighted Sceptic" freeing the soul,—

> Till by exclusive consciousness of God
> All self-annihilated it shall make
> God its Identity, God all in all!
> We and our Father, one.

"See" said Coleridge in the edition of 1797, "this demonstrated by Hartley Vol. I p. 114, and Vol. II p. 329, see it likewise proved and freed from the charge of Mysticism by Pistorius in his notes and addition to part second of Hartley on Man."

It is noticeable that Hartley is quoted here not as if the idea emanated from him, but simply that he demonstrated it. Coleridge discarded this note in all latter editions.

Whatever attitude our predilections may cause us to assume toward the powers that were supposed to sway the mind of Coleridge while writing this poem, it is interesting that a personal friend of his should have associated it so closely with Swedenborg's writings, thus, from Coleridge's own testimony, including them among the agencies that prevented his remaining an infidel. It also establishes the fact that he came under their influence at an early age, for he was but twenty-two when writing "Religious Musings." Further corroboration of this is found in the entry of the following note in Coleridge's note-book of 1795. "Mem.: To reduce to a regular form the Swedenborgian reveries."

Apparently an idea of this sort lingered in his mind, perhaps it was one of the projects he was always intending to undertake, for at the sixteenth annual meeting of the Swedenborg Society, June 20, 1825, Mr. Tulk announced to its members that his friend Samuel Taylor Coleridge had offered to write a history of the mind of Swedenborg if £200 should be given him in remuneration. In an article by Mr. Charles Higham in the *New-Church Magazine* for March, 1897, it is stated that the same proposition was presented by Mr. Tulk to the London Coffee Meeting, but an action favorable to its acceptance was successfully obstructed by Mr. Arbouin, an active New-Churchman, who had "doubts of Mr. Coleridge's doctrinal fitness." For more information regarding Coleridge's literary plans concerning Swedenborg, readers are referred to an article by Mr. Theodore Compton in the *New-Church Magazine* for 1891, pp. 356–360.

The article in the *New-Church Magazine* also includes a letter from Coleridge to Mr. Tulk, published then for the first time, in which he sets forth his agreement with much that Swedenborg had written. He says in part:—

I find very few and even those but *doubtful* instances of tenets in which I am conscious of any substantial difference of opinion with the enlightened

author, but many in which fully coinciding with his statements of the main Christian truths and his interpretations of the Scriptural Doctrines. I could, nevertheless, use, and actually have been accustomed to use, the words and terms to which, and to those who so express themselves, he attaches and attributes notions very different, and which equally with himself I regard and shall deprecate as more than erroneous — as pernicious errors. The probable explanation of this may be that I, herein imitating Liebnitz, have been in the habit of considering what the meaning of the *words*, rightly and scripturally defined *might* be; while Swedenborg, more gifted and more accustomed to distinguish the spirit of men attended principally to the meaning of the users, the sense in which such words were in fact understood and employed by the majority of those who had adopted them for their standard as the motto for their sectarian *coat of arms*, the heraldic scroll of their peculiar Guild. Thus in Swedenborg's definition of the term, Faith, I subscribe with my whole heart and spirit to his doctrine respecting Solifidianism, and I find a paragraph in one of my memorandum books, which I had written fifteen or sixteen years ago, and in which I declared Faith in *this* sense taken as meritorious, or the source of merit, to be the Queen Bee in the Hive of theological error; but I have been accustomed to give another definition of that term, and have lately written a short essay or tract on the true nature of faith, the result of which is in perfect harmony with Swedenborg.

The paragraph from the memorandum book was printed in *Anima Poetæ*, published 1895, and the essay on Faith in "Literary Remains."

Further on in the letter he says that he has the conviction regarding the Tri-unity that is so admirably unfolded and enforced in the Universal Theology and adds:—

The pseudo-Athanasian creed I reject as of no authority in the first place, as intemperate in the next, then as most inconveniently worded, and lastly as at once superfluous and defective, tautologically superfluous in the point of the co-equality and dangerously defective in that of the subordination.

In the July number of the NEW-CHURCH REVIEW we quoted from Coleridge's "Table-Talk" an account of his amusing himself with an attempt "to undermine the faith of a Jew, a Swedenborgian, a Roman Catholic and a New Jerusalemite," and confessed our inability to understand his distinguishing between a Swedenborgian and a New Jerusalemite, or the equally puzzling foot-note by the editor to the effect that the

"Walkerites" were people of the New Church. Later we found this had been most convincingly explained by Mr. Higham in *Morning Light* for Sept. 10, 1887 under the caption, "Coleridge and Swedenborg." His theory is that, as "Table-Talk" is made up of transcripts from memory of Coleridge's conversation, and as the "undermining story" appeared only in the first edition, it was something that the compiler thought he heard Coleridge say, but concluded from more mature judgment that he was mistaken. The confusion of the Walkerites with the New-Church people Mr. Higham attributes to the editor's slight acquaintance with the respective creeds.

Coleridge's habit of enriching with marginal notes any book he was reading has been often cited, and many of the marginalia from Swedenborg's works have been published both in New-Church periodicals and in Coleridge's works, but have never been collected into a separate volume. The following list from Haney's "Bibliography" gives the titles of the different works of Swedenborg known to have such marginalia, their whereabouts at the time of publication (1903), and which of the marginalia have been printed, and where.

"Swedenborg, Emanuel. *De Cœlo et ejus Mirabilibus et de Inferno ex Auditis et Visis.* London, 1758."

"In the library of Lord Coleridge. See *New-Church Magazine* XVI p. 107." "Swedenborg, Emanuel. *De Cultu et Amore Dei*, London, 1745."

"In the possession of Mr. James Speirs. London. See *New-Church Magazine* XVI p. 106, and Coleridge's notes Theological, etc. p. 110; also the marginalia furnished by C. A. Tulk in the *Monthly Magazine* V (614–620) (1841)."

"Swedenborg, Emanuel. *De Equo Albo et de Verbo et ejus Sensu Spirituali.* London, 1758."

"In the British Museum since August 4, 1880. The marginalia are printed in Taylor's *Critical Annotation* p. 46."

"Swedenborg, Emanuel. The Nature of the Intercourse between the Soul and the Body. London, 1826."

"In the possession of Mr. James Speirs, London. See *New-Church Magazine* XVI, p. 106."

"Swedenborg, Emanuel. *Œconomia Regni Animalis.* N. p. 1740–1741."

"In the library of the Swedenborg Society, London. See the marginalia furnished by C. A. Tulk in *Monthly Magazine*, V (607–613) (1841)."

"Swedenborg, Emanuel. *Prodromus Philosophiæ Ratiocinantis de Infinitio.* Dresdæ et Lipsæ, 1734."

"Sold at Sotheby's on February 28, 1899 to Messrs. Pearson for £4, 15s. See *Notes and Queries* (Ninth Series), IV, p. 536 by Charles Higham; also *Morning Light* XXII p. 85 (March 4, 1899)."

"Swedenborg, Emanuel. *Regnum Animale. Hagæ Comitum* 1744–1745."

"In the library of the Swedenborg Society, London."

"Swedenborg, Emanuel. True Christian Religion, 2 vols. London, 1819."

"In the library of Lord Coleridge."

"Swedenborg, Emanuel. The Wisdom of Angels concerning Divine Love and Divine Wisdom. London, 1816."

"In the possession of Mr. James Speirs, London, a long annotation from this copy appeared in *Morning Light* III, p. 338 (August 21, 1880). See *Ibid.*, pp. 368 and 408, also *New-Church Magazine*, XVI p. 106."

"Swedenborg, Emanuel. The Wisdom of Angels concerning Divine Love and Wisdom. London, 1816."

"In the library of the Swedenborg Society, London. The Authenticity of the marginalia has been questioned. See *Pseudo Coleridge Marginalia* by Charles Higham in *Morning Light*, XXII, p. 445 and in *Notes and Queries* (Ninth Series), IV p. 536."

"Swedenborg, Emanuel. The Wisdom of Angels concerning Divine Providence, Manchester, 1833."

"In the library of the Swedenborg Society, London. The marginalia are possibly spurious. See preceding note."

The last two volumes are much-traveled and in relation to them there is one of the stories that delight the bibliophile. Da-

ting from their publication, "The Divine Love and Divine Wisdom" is about seventeen years older than "The Divine Providence," and was not issued by the same publisher, but in some way, and some where they came together and in 1870 were purchased at a second-hand bookseller's in Melbourne, Australia, by the Rev. J. H. Gregory, of East St. Kilda. When Mr. Gregory returned to England they accompanied him, but were separated in 1898 when his library was sold at auction in London. The separation, however, was not for long, again they were companions, this time in the library of the Swedenborg Society, London. From there after an interval of rest they started out with America for their destination. There they remained until their marginalia were transcribed, when they returned to their home in the library of the Swedenborg Society, where it is hoped these partners in experiences we may only imagine, have found a permanent abiding place.

Regarding the authorship of the marginalia in these volumes there is a question which promises to remain an open one. Mr. Gregory, impressed by their resemblance to Coleridge's style, took them to Mr. Tulk of the Public Library who compared the writing with letters written by Coleridge to his father, and pronounced them identical. On the front fly-leaf of each volume are penciled, presumably by Mr. Gregory — a few lines informing us that the notes were written by Coleridge. Nevertheless the evidence is not considered conclusive by all critics, and in *Morning Light* for Nov. 11, 1899, it is stated their authenticity is denied altogether by Mr. Ernest Hartley Coleridge, grandson and representative of the poet-philosopher.

It was a matter of deep regret to Sara Coleridge that her father should have always used a pencil for writing his marginal notes which were thereby easily erased, thus depriving posterity of many that would have remained legible had he like her uncle, Southey, written them with pen and ink, and one is reminded of it in looking through these notes, which were penciled, and by the action of time have become faint and in places almost illegible. Unfortunately that does not prove them to have been written by

Coleridge, as there are more note makers who use a pencil than there are who work with Southey's fore-thought.

Undoubtedly these notes would be of more importance if we were certain Coleridge was their author, but they have significance in themselves as the impression made by Swedenborg upon some mind while his writings were still very young, for many of the present day fallacies concerning him and the New Church are inherited — in a modified or exaggerated form — from the early readers of his works, and anything is of value that gives us knowledge of that first imprint.

Although many of Coleridge's marginalia have been printed, yet a great number of books he is known to have read, and of course annotated, have been lost sight of and there is a pleasant possibility of their coming to light at any time. Among them may be references to Swedenborg even if there are none in other volumes of his own writings. Another possible source of reference are the multitudinous articles that Coleridge contributed to the newspapers and magazines of his time. Many of these were printed without a signature, and are irretrievably lost, but others are known to be in existence and anyone having access to files of London papers or British periodicals of a period from 1795 to 1836 might glean references that have been overlooked.

While there are several minor biographies of Coleridge, none of them are commensurate with the subject, and a study of him in any of his relations must be incomplete until an adequate biography has been published. His grandson, Mr. Ernest Hartley Coleridge, has the materials for such a work and it is hoped that he will soon deem it wise to favor the world with it.

Coleridge's favorable criticisms of Swedenborg so far outnumber the unfavorable, we are inclined to forget the latter, but they exist and paradoxical as it may seem, help to increase the power of the favorable ones, by proving they were not the praise of a partizan, but of one who compared the proposition in question with similar ones formed by the world's greatest minds and still found it of worth. It will be noted that he gives highest commendation when referring to Swedenborg's philosophy or theo-

logy as a whole, while his disparagement is usually of some detail which he fails to realize is part of the whole simply because his criticism is based upon a different premise from the writings he criticised; Swedenborg gave them as a divine message, but Coleridge criticised them as a product purely of a man's intellect thereby weakening his detraction but enlarging the influential area of his approbation by placing it on a plane more generally understood and accepted.

Symonds calls him "the high priest of criticism," a peculiarly happy designation, for he analyzed, and compared systems and truths, then passed them to the world in a form to be assimilated and used according to the needs of the people, and the individual. The opinions of many men might be quoted to prove the enormous influence he has had upon the thought of the past century, but one will suffice to show the influence as still potent and not confined by sectarian boundaries.

Dr. Charles Cuthbert Hall, president of Union Theological Seminary, New York, in his book "The Universal Elements of the Christian Religion," published in 1905, comments upon the change going on in the minds of men causing them to demand truth regardless of artificial restrictions or theological contentions and says:—

> If I were asked to mention the one name in the annals of English thought most nearly associated with the initial stage of the movement, I would without hesitation name that poet, prophet, mystic and leader of creative religious thinking, Samuel Taylor Coleridge . . . The book (Aids to Reflection) itself is a wonderful prophecy of the yearning for reality that breathes through the strongest religious thinking of today. Tulloch's characterization is just. It is a book which none but a thinker on Divine things will ever like. It is such a book as all such thinkers have prized. To many it has given a new force of religious insight, which, for its time, beyond all doubt, created a real epoch in Christian thought. It had life in it, and the living seed scattered and desultory as it was, brought forth fruit in many minds!

EMILY ROBBINS SUGDEN.

NOTE.— For reference to Coleridge in New-Church literature that otherwise would have been unavailable, the writer is indebted to Mr. Charles Higham, London, England, and to Rev. Harold S. Conant, Philadelphia, Pa.

A SCHOOL IN THE UNITED STATES SIMILAR TO ABBOTSHOLME IN ENGLAND.

BEFORE me is a book, of 640 pages, entitled "Abbotsholme," written by Dr. Cecil Reddie. It was published in the year 1900, and gives, up to that date, the history of the school Abbotsholme, which Dr. Reddie founded in 1889. The school continues to flourish, as do, in England, Germany, France, Switzerland and Russia, schools which are following the methods practised at Abbotsholme. In the fall of 1907 such a school was opened within a mile of La Porte, Ind. This school has already been visited by Dr. Reddie.

Dr. Reddie's account, in the Introduction to his book "Abbotsholme," of what led him to become an educator and to desire to found a new type of school, contains (page 6) the following: "We craved for a living God which should be visible, a human being in whom some plenitude of heavenly fire burned. For the Divine Figure placed before us by Religion, amid its remote and foreign surroundings, seemed to have little connection with England in the nineteenth century, or with the life of Boyhood; . . . in fact, our education, instead of leading to unity and harmony, was producing, day by day, a feeling of hopeless division and discordance." On pages 155 and 156, Dr. Reddie says: "It is necessary that education become once more saturated with religion, and that the moral training of the nation be made the first and final aim. Secular education does not exist: education is either moral or immoral, is either religious or irreligious." Again he says (p. 77): "As we understand religion, every part of the life here is intended to be saturated with it." From the book "Abbotsholme" it is evident that Dr. Reddie, when he wrote it, did not understand how God, in Christ, is with us; painfully evident is it, too (pp. 347, 348) that he did not know how God is present with us in His Word.

Not to go into the subject of Abbotsholme's unpreparedness for giving religious instruction, we note that the moral tone of the school is admirable. Each of the peculiarities characterizing methods at Abbotsholme might be classed under one or the other of two heads, namely, use and kindness. The very founding of Abbotsholme was a protest loud and strong against any and all such education as has not, as its chief end, use. "Life is given us, not to hoard up, but to pass on to those who need it" (p. 313). The scholar whose sole aim is to acquire knowledges — who has no interest in imparting knowledges, or in seeing them applied to useful ends, is doomed "to mental impotence. . . . Slowly but inevitably, his 'science for science' sake,' 'art for art's sake,' and 'culture for culture's sake,' languish and die, or form malignant excrescences." (p. 314.)

Latin and Greek (which were indispensable to the learned man when books for the learned were written in Latin and Greek) Dr. Reddie thinks no better, as means to mental discipline, than modern languages. He would have every boy learn some Latin and Greek as an aid to understanding his mother tongue, and provides special training in those languages for the boys who will use them in their respective vocations in life, but he would have boys in general study instead of Latin and Greek, modern languages (as French and German) for the sake of the practical use they can make of these modern languages. He says that some day the masses "will wake up and discover that the upper-class education is largely a fraud; that it does not produce intelligence, but a baneful dependence on memory, a puny circle of ideas, and a trust in mere conventional phrases" (p. 178). He says (p. 172): That "Oxford and Cambridge are to be pitied for still making Latin and Greek cumpulsory" — that (p. 160) "many who have shed lustre upon the English name did not undergo the sterilizing influences of a 'classical' curriculum."

All education is for use, and in the very process of acquiring an education, the boys at Abbotsholme are usefully employed. A part of the school plant is a large tract of land. The boys

plow, harrow, plant, harvest, garden. Under competent supervision they have care of the stock on the place, and of chickens, and of bees. Thus these boys actually produce a large part of the food consumed at Abbotsholme. In the workshop they, under competent instruction, produce furniture which, presently, they see in use in the school. Under direction they have built chicken-houses, bee-hives, pavilions, boat-houses, etc. They have felled trees, and have then computed the value of them for lumber or for fuel. They build, or repair, fences — carve for the table — take care of their own rooms — do the book-keeping of the school. A bridge near at hand had been condemned. With permission of the authorities, and under supervision, the boys engineered and constructed a new bridge, thus actually producing a public utility of permanent use to the community. By such uses actually performed, principles inculcated by text-books and teachers are fixed in the boys' minds, and firm foundations for spiritual growth are afforded. Furthermore, the boys' enjoyment of study and of life is greatly enhanced; they are happy in their study and in their work.

From Abbotsholme reports are sent at stated intervals to the parents of each boy, setting forth, in a general way, what is being accomplished for the boy, or by him, in the way of physical, mental and moral development; but no system of marking, to indicate his place in class, is practised, and no prizes are given. It is held that marks and prizes tend to cultivate selfish strife, whereas the school would have each boy do his best, and be happy in that, without regard to any comparison between his best and another's best. Says Dr. Reddie (p. 167): "It is a horrible crime to make children compete at all. There should be a standard to pass . . . ; but no competitive test." Competition "only for marks and prizes, and other such material and personal gain" tends, it is claimed (pp. 329, 330), to produce such men as, in commerce, politics and the church, "are the cause of the overwhelming disasters now threatening all European civilization." At Abbotsholme "cramming" is unknown. In the day's program only three quarters of an hour

is assigned to study out of class. It is claimed that by this non-competitive system of education much is being done to train boys to wholesome views of life. Abbotsholme would train them not to a greed for self-aggrandizement — opulence — fame, but to a life of useful, helpful coöperation with their fellows.

For reasons similar to those just given, selfish competition in athletic sports is discouraged. Who can else than sympathize with Dr. Reddie when he says (p. 157): "Once — long ago — boys played games. Now they are in training for the business of football war, where the combatants contend, with one eye upon the Athletic News, and the other upon the gate-money." At Abbotsholme boys and teachers enjoy athletics together — football, cricket, etc. Of course some one excels — one side beats; but each does his best, enjoys the sport, and is contented with the result.

At Abbotsholme much is made of music. Dr. Reddie says (p. 31): "As a means of Education, music is very important, having its practical, artistic, scientific, and social sides; and it is intended that all these shall be dwelt upon in proper degree. Unison and part singing especially will be taught to every boy." "There is an orchestra of eight boys. . . . Most of the boys are taught individually the right use of the voice. This is generally neglected in schools, yet is as important for reading and speaking as for singing. . . . Every week there is a musical evening, and every day a piano or organ recital after dinner" (p. 74). "There can be no doubt that this wide use of music has had a valuable influence upon the boys; their interest in practice is keen and sustained, and their appreciation of classical work is a growing factor in the school life" (p. 74). Attention is given to debating and oratory. Of the teaching of drawing it is said (p. 73): "The aim here has been first to develop in every boy a general useful power: to train hand and eye to steady accuracy, neatness and quickness, enabling him to sketch apparatus seen, or to illustrate ideas imagined; . . . lastly, to train the eye to see the harmonies of form and color, and the æsthetic feelings to discern false taste."

At Abbotsholme the forenoons are given to classwork — the afternoons to outdoor work and outdoor sports — the evenings, in the common room, to three-quarters of an hour study, to music, to social intercourse, and to reading the best literature. It is especially desired to cultivate in each boy a taste for good literature. At the evening gatherings there is frequently reading aloud. Cliques and coteries are not conducive to breadth of development. "Nansen tells us how his devoted band, even in the constant presence of great hardship and never very far from mortal peril, had fits of loathing for each other, which only temporary isolation could allay" (p. 312). At Abbotsholme the boys sit in different companies at different meals, "so that thrice in the day they shall have change of companionship." (p. 312.)

Much in the foregoing will remind those familiar with the work of educators, of Rousseau, Pestalozzi, Froebel, Salzmann, and Ruskin. A writer upon Abbotsholme, contrasting the dreary round of old-time methods with the lively interest taken in work and study by the boys at this school, says (p. 267): "Is there anywhere in the world to be found a school for boys, which is free from these numberless proofs of boy martyrdom — a school where, in place of a mere one-sided training of the understanding, or mere stuffing of the memory, one might find an education and harmonious culture of the whole being, body, arms, legs, eyes, ears, muscles and sinews, as well as intellectual, æsthetic and moral powers? Or is this thought of a harmonious development of the whole man only the pretty, but impracticable, dream of a Pestalozzi? Can it be that such a dream as this has anywhere in this world been translated into fact?" This critic taught for a time at Abbotsholme, and has since founded three schools like it in Germany.

The Interlaken School near La Porte is, in general, conducted upon lines laid down at Abbotsholme. The Interlaken School has a plant of seventy acres, of which fifty acres have been added very recently. The buildings have thus far been ample; but, beside those on the land just acquired, new ones

are to be erected this summer. A greenhouse, thirty feet by one hundred feet, is now in process of construction. Horses, cows, chickens, are on the place, and the boys have charge of them. The boys plow, sow, cultivate, garden. Their manual training has borne fruit in a boat now launched upon the lake, and in useful, substantial, handsome furniture, which is in evidence here and there throughout the school. Their mornings are devoted to classwork — their afternoons to outdoor work and outdoor games — their evenings to music, literature, social intercourse, and a little study. The same methods are being practised here, as have been described above, as practised at Abbotsholme. The results thus far produced at Interlaken give great satisfaction, and the promise for the future is inspiring to a degree.

Dr. Edward A. Rumely, the founder of Interlaken, proposes to establish a second school of this same type somewhere in the United States — whether in mountains or at the seaside he has not determined.

A part of Dr. Rumely's theory is that, for educational purposes, boys should be taken from the crowded city into the country, where they can develop amidst the works of nature rather than amidst the works of man. Certainly the Interlaken School, with lakes and woods and fields and farms at hand, is admirably located for his purpose. Here at Interlaken, as at Abbotsholme, the best works of man in music, pictures and literature are kept before the pupils, but the outdoor environment is nature's own.

Dr. Rumely says: "In our public schools too much ready-made information is supplied. There is need for some of this, but an over supply of it tends to squelch the initiative." Dr. Gunsalus compares the old-time method of education with the filling of a cistern — the modern method, with the digging of a well. The *cistern* method is to fill the mind from without. The *well* method is to tap living streams from within, which shall well up to the surface. As Dr. Gunsalus says, nothing is more trying to the maker of a cistern than to tap a stream of

living water: to stop its flow is very difficult, but is necessary to the making of the cistern. Dr. Rumely would train boys to become leaders out of old ruts into better ways of feeling, thinking and doing, and enthusiastically believes in the "well" method of education.

Dr. Rumely says that one good effect of manual training and of outdoor work done by boys in process of education, is that it cultivates in them a sympathy with labor and with laborers. Having labored at this or that the boy, to a degree that he otherwise could not, understands the laborer and the benefits which the laborer confers.

Dr. Rumely has taken the boys of his school through factories in La Porte, and over the United States Steel Company's town of Gary, now in process of building, twenty-five miles from La Porte. Visits to various industries is a part of their education. Last winter they went to Chicago to see, at a theater, "The Witching Hour." They were taken behind the scenes — shown how the curtains are raised and lowered, and the mechanical devices by which stage effects are produced. These trips are of great interest and profit to the boys. Three times since the mild weather set in Dr. Rumely, and others of the faculty have been with from fifteen to twenty boys on camping trips to distances of twenty or thirty miles. Some go on bicycles — some on horseback — some in a covered wagon with the tents and supplies. On one such trip they visited Purdue University. Dr. Rumely plans for this summer a longer trip of this kind along the shores of one of the Great Lakes. He expects next summer to take a number of the boys to Europe, there to bicycle, to camp, and to avail themselves of the exceptional opportunities afforded by such a trip in a foreign land, speaking the language of the people, and observing their ways. Traveling, as they will, on foot or bicycle, and camping out, the expense of the trip will be very moderate. Dr. Rumely has lived much abroad, and has made such trips with European schools like Abbotsholme and Interlaken. He says: "I traveled fifteen hundred miles with them." Dr. Rumely already owns part of a

large tract of land in southern Europe, and has an option on the rest of it, where he proposes to establish another school like Interlaken. His purpose is, should this plan be realized, to have his pupils take a part of their course at one of the schools in this country, and a part in his school in southern Europe, his pupils from here going there, and his pupils from there coming here. This intimate association with foreign pupils would promise benefit to all concerned, and look toward furthering the brotherhood of man.

CHARLES S. MACK.

THE INTEGRITY OF THE HOME.

II

Ruskin's Message to the Home Builders of the Twentieth Century.

In following out the previous thought upon the general subject, it is but natural to suggest some method of return,— some means of attaining a desired end; a renewed will with an enlightened understanding,— the work of a lifetime to gain,— offers the only curative measure, all others being merely palliative. Yet, while keeping this great purpose in full view, we may be pardoned, under the conditions of the race to-day, for applying some of these restoratives,— for suggesting some changes of thought to form new pictures for our minds to consider while we are climbing the "Delectable Mountains" with Bunyan's pilgrim, or sitting in the "Valley of Humiliation," — knowing that a valley always lies between two mountains.

"Let there be light!" But how shall we, in this artificial age, so choose our method that the natural may serve the spiritual? I will attempt to show that a careful adjustment of Ruskin's wonderful "Seven Lamps of Architecture" to the practical use of each home builder will serve a great purpose and yield results in proportion to the amount of thought given to it. For, through a close study of this great master's work we may find every law expressed therein, capable of adaptation to life. We may already know their names full well, and may be familiar with the use of some of them; but let us seek to see them all so arranged that we may have no excuse for being in the dark.

The house is the result of the skilled labor of unnumbered hands. The quarry, the mine and the forest, all contribute that which, subjected to some unifying process, becomes a

dwelling-place. That it may be a *Home*, spiritual substances must be brought together, and by skilled artists wrought into the web of character which is being formed by the daily thought and act of each inmate of that house. Surely nothing could serve us better than "The Lamp of Sacrifice,"— using the term in the larger sense, as suggesting *a spirit of consecration*,— placed above the principal entrance. Let everything be set apart to its highest use. Only with this spirit may we indulge in or even tolerate domestic luxury. Whatever we have of decoration, go to the Flaxman of our time and bid him carve a single statue. Let it be the best that he can do; leave other niches empty.

The rays of this lamp will guide us in our giving, be it of time, talents, or income; that it be done in simplicity, with earnestness and willingness.

Suspended from a central position, that its light may be far-reaching, we may find "The Lamp of Truth," as we pass through this already consecrated spot. This is the only one that admits of no deviation; no change of degree in brightness. It must simply shine. Study carefully this description of its qualities. It is like a golden and narrow line, which the very powers that lean upon it bend,—the only one of the virtues that admits of no degree. Policy and Prudence seek to conceal it. Kindness and Courtesy would often modify it; Courage overshadows it with its shield; Imagination too often covers with its wings; and Charity continually dims with its tears. There are some faults that are slight in the sight of Love, some errors that are slight in the sight of Wisdom; but Truth forgives no insult and endures no stain.

To enable us to act and speak with constancy and precision requires that this marvellous lamp be ever trimmed and burning. Yet we must not fall into the error of putting the whole kingdom of Imagination under the head of falsity or deception, for it is a noble faculty which never would mislead, did we more truly understand the materials which it weaves into such wondrous webs. From an endeavor to assume the semblance

to what it was not, the architecture of the Middle Ages is said to have fallen. It could not rise out of the ruins of its own violated truth. May we not apply this fact to our present mode of living and thinking?

"The Lamp of Power" must occupy a spot conspicuous, sufficient to attract, yet enough in the shadow to suggest reserve, force and quiet concentration for the study of those things which make for strength, in large things and small. Why small?

> "Costs it more pain that this ye call 'a great event'
> Should come to pass than that?
> Untwine me from the mass of deeds which make up life
> One deed, Power shall fall short in or exceed!"

I would have its entire form to be that of the Cube, Cylinder and Ball, thus grouping the forms under which Nature may be classified, and through which may be applied the rules universal in construction and growth: —

Simplicity	Radiation	Repetition
Symmetry	Relation	Conventionalization

rules applicable in the art of life as perfectly as in the hand of the artist and artisan. The art of human living, the development of Beauty, Life and Use may be taught the entire family to the delight of old and young, in this possible Shadow of a Rock.

> "I know there will dawn a day,
> If not on this homely earth,
> Then yonder, worlds away,
> Where the Good and the True have birth
> And Power comes full in play."

Let us choose the loveliest nook in the whole dwelling for "The Lamp of Beauty," where it may cast its radiance all around. All beauty is founded on laws of natural form. The root of the word is the same as that of *venio*, a coming together of the soul of man with something in the world about him, either natural, moral, or spiritual. This, I think, explains the

reason for so many ideas as to what is beautiful. All minds are not alike open, on any one of these planes.

You may seek your own arrangement for the calling forth or awakening of this inner sense. I will have traced upon mine the Campanile of Giotto in Florence, with the great artist in his youth, as among the far-away fields of her lilies, where he was trained for his work. I would remember that he was a king among men, and the legend on his crown should be, "I took thee from the sheep-cote and from following the sheep."

As all things are noble in proportion to their receptive quality for life, therefore in our household economy "The Lamp of Life" must have prominence and availability to all that are within the house. Ruskin says they are noble or ignoble, in proportion to the fulness of life which they enjoy, or of whose action they bear evidence; as sea-sands are made beautiful by their bearing the seal of the motion of the waters. Man has a double nature; a true and false life, so-called; the latter being that of custom and accident, in which many of us pass much of our time; in which we do what we have not proposed, speak what we do not mean, and assent to that which we do not understand. How needful to have a true light to guide us in this devious way! We must put our hearts into the work that must be done. There is dreaming enough, and earthiness enough and sensuality enough not to turn the few glowing moments into mechanism.

This can be prevented by giving a place right here in this niche to a sanctuary for "The Word," whose opened page will shed the light that we seek. The adjustment of life is an individual problem, varying with temperament, environment, and habits of thought; but it still remains true that this one Source is equal to all demands. Ethics enters into every act and thought which culminates in the two great commandments of love to God and love to the neighbor.

"To love the neighbor as one's self consists solely in not acting insincerely or unjustly to him; not holding him in hatred, or burning with revenge against him; not reviling him or de-

faming him, etc. Those who do not do such things for the reason that they are evils against the neighbor and sins against the Lord, act sincerely, justly, kindly."

Much of our time may well be spent in this part of our home, preparing for the greater activities which await every prepared soul. The call is, My son and daughter, come up higher and do the larger work; and the promise is, "Thou wilt show me the path of life. In Thy presence is fulness of joy."

"To love the Lord consists solely in doing no evil to the Word for the reason that the Lord is in the Word; or to the holy things of the church, or to the soul of any one, for the reason that every one's soul is in the Lord's hand." Was ever statement plainer?

Our sixth, "The Lamp of Memory," alternately thrills us with joy or throws a shadow over the spirit, as the past comes before us in its changing light. The ancients believed the fabled Nine to be the offspring of Zeus and Mnemosyne; of Inspiration and Memory. Could any idea be more inclusive? The mother of all that charms and delights! How essential that we cling to and cultivate her, that she may be our comfort through life!

Froebel tells us that the clearer the thread that runs backward through our lives to our childhood, the clearer the onward glance to the goal.

> "How dear to my heart are the scenes of my childhood,
> When fond recollection presents them to view;
> The orchard, the meadow, the deep, tangled wildwood,
> And every loved spot that my infancy knew."

Let the whole household gather around this lamp for many a delightful hour; and each member will often love to sit in its shadow when in a mood for reminiscence. How careful we shall be that all be tempered with patience and a loving dependence upon that Divine Providence which is over us all!

In our living-room, where parents and children are more often together, I would have our crowning glory of that whole

seven,— "The Lamp of Obedience," around which the entire family may gather and study its marvellous nature and far-reaching effects. Each one, from the oldest to the youngest, is bound to reflect its light with proportionate clearness. The stars, the earth, the sea, move in constant recognition of law. The sun and moon never ask the reason why. The noblest word in the list of social virtues is *loyalty*, and the sweetest which men have learned in the pastures of the wilderness is *fold*. These two in the family life are strong and restful, and suggest Law, Order and Protection in the home and thence in the State.

Under its full illuminating power we may place these guiding thoughts for the young: —

> My son, keep thy father's commandment and forsake not the law of thy mother. Bind them continually about thy heart and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. (PROV. vi. 20–22.)

An equally prominent place should be given to these words for the parents' or teachers' daily Mentor: —

> Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.
>
> And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up.
>
> And thou shalt write them upon the door-posts of thy house and upon thy gates. (DEUT. xi. 18–26.)

For a few moments consider the use of the wonderful golden snuffers and dishes to be used for the removal of the spent material of the lamps. Remember, we are dealing with a subject that must be seen in its correspondential meaning. The crude and outgrown conceptions of our earlier days must sometimes be laid aside. The dreams and attractions of youth, our later life would ignore. The friendships of our youth need sometimes to be changed; our children's companions need often

to be given up for wise reasons. The notions of our friends must be corrected, but never with reckless contempt or hasty decision, but as with snuffers of gold. The utopias of early life may have been worthy of their day, when fancy gilded everything; but we would reverently lay them in golden snuff-dishes, as they dim the light,— really obscure it. Old ideas which we have cherished have served their time. We have gone beyond them, and with golden snuffers we will remove them.

The corrections and criticism often necessary in the home may prove of exceeding value, if love is the motive power underlying it all. Let the bad habit be removed, but always with snuffers of gold; and let the oil for all our lamps be beaten oil, significative of the deep experiences this love has undergone, which mellows the heart and gives power to all who thus carefully fill their lamps morning and evening with the beaten oil. Love must abound, if the integrity of the home is to be conserved.

Having so far secured our environment, what are some of the virtues we may hope to have thriving in the midst of the home?

Dancing, cooking and dressing? Yes, ever the rhythmic spirit of the dance, the inspiration of harmonious development which makes it possible. And cooking, which means the knowledge of Medea, Circe and Calypso; and Helen and Rebecca and the Queen of Sheba; the knowledge of all herbs and fruits and balms and spices; of all that is healing and sweet in fields and groves, and savory in meats. It means carefulness and willingness and watchfulness and readiness of appliance. It means the economy of your great grandmothers, and the science of modern chemists, much tasting and no wasting; English thoroughness, French art, and Arabian hospitality. Is not that a text for a school of domestic science, and one of the foundation stones of the ideal home?

And dressing! Knowing how to dress, to make and design,— not only our own, but others' garments; to wear, and see that others wear, what is becoming and suitable. The charge to be clothed and in your right mind, has much of sanity in it.

Have two mirrors on your toilet table and dress carefully, both body and mind. The hair may become tossed and the temper ruffled during the day, but never weary in this morning dressing.

Give some little space for convenient use, where may hang attractively garments of praise, mantles of charity, near by *Expectation Corner*. "My expectation is from Him." Always at hand, within easy reach, are to be the vessels for the Oil of Joy, — the oil for anointing and the oil for the lamps; the beaten oil.

Among the many other factors in a pure, well-ordered home is the story-telling. The story-hour under any of these beautiful lamps, or within the shadow of their radiance, becomes of great spiritual efficiency in the ordering of the day. Nothing so charms the children as stories which picture the early life of their parents; for while the relation of events and occurrences is brought forward, the listener always seeks the reflex image of his own life, which is so familiar that it appeals to the heart and makes the eye sparkle with delight. These glad eyes that always greet the story-teller should encourage us to perfect ourselves in that almost lost art. It is not so much the gay forms in the fairy tale which charm, but a certain invisible spiritual truth lying back of all the glitter.

The story-teller must enter into the life of the story and give it out full and free and unabbreviated. The beautiful stories from the "Odyssey"; Hawthorne's "Tanglewood Tales"; the great classic, Kingsley's "Water Babies"; "The Story of Heidi"; and let me particularly emphasize Bible stories for both parents and children, giving first the letter of the Word, following the exact reading with familiar conversation and illustration, either with chalk, blocks, or any material at hand. My own mind has been much exercised over this lack, this real shortcoming,— our failure to give to our children more of these wonderful stories, with song and other rhythmic adaptation; and let the story-hour be like Easter,— a movable feast, an overflowing fountain of joy, and a frequent mollifier of grief and difficulties.

Fairy and legendary lore is often suppressed because we as mothers do not make ourselves sufficiently familiar with it, and thus fail to grasp it in its entirety, and are thus unable to give it in its fulness. So I plead for more story-telling; a fuller study on the part of parents and teachers to bring great truths within simple mentality. With such effort, rational and scientific, as well as religious truth, may easily become as natural as the air we breathe.

The Sagas of Finland, Scandinavia and Iceland, embodied the history of the people. We can scarcely understand in this bookish age the enthusiasm with which they were both told and received, nor the wonderful effect upon the young. Their patriotism was kindled, their religious faith perpetuated and strengthened. They looked upon their language and the memory of their ancestors as their best and dearest inheritance, next to their altar fires and sacred rites. (See Divine Providence, 136.)

And let us above all remember that in this constructive work we are not alone.

"Builders with God are we to-day,
Building within our homes of clay
The better home of the Spirit;
High on the mount He shows the plan
By which to build the heavenly man
Of the graces we inherit.
Builders and heirs of God are we;
His the rich materials be,
And His the mansions we rear.
Let us look to it well that all
Be builded so, that it may not fall
When the tempests of life draw near;
So, when we drop the props of clay
And the outer scaffolding drops away,
The eternal structure, fair to see,
May in its due proportion stand
Majestic, beautiful and grand,
Worthy of immortality!"

SUSAN WOOD BURNHAM.

"IN MEMORIAM," AS A REVELATION OF THE RELIGIOUS PHILOSOPHY OF TENNYSON.

PASSING by the prologue, which expresses not the initial but the final ideas of the religious development, we have in the first stanza a link of connection with two preceding articles which have appeared in the REVIEW on the subject of Religion in Poetry*:—

> I held it truth, with him who sings
> To one clear harp in divers tones,
> That men may rise on stepping-stones
> Of their dead selves to higher things.

This is an allusion to the poet Goethe, and embodies the idea which we saw to be central in Faust, as an allegory of the nature and destiny of the human soul. It is also the framework on which "In Memoriam" is built. Though so different in subject and form these two great poems sustain a striking parallel in their central ideas.

Faust is the story of a soul's progress out of its sensual limitations into the freedom and light of a spiritual existence. And the method of this redemption is the absorption of the merely personal aims and interests in the large activities of human service, through which the soul comes into a knowledge of love purged of its selfish and sinful elements, on its way to the perfect union with Him who is Love indeed, realized by a glorious immortality in a spiritual world.

The poem now before us starts differently, and the spiritual evolution recorded is confined to a comparatively brief period, but remembering only that the theme of Faust is the deliverance of the soul from the selfishness of sin, while the theme of

*See the articles on "The Meaning of Life in Gœthe's Faust," in the January and April numbers of the REVIEW.

"In Memoriam" is its deliverance from the selfishness of grief and despair, we shall have no difficulty in seeing that the direction, the method and the conclusion are the same.

The poem is Tennyson's tribute to his friend Arthur Henry Hallam, who died in Vienna, the September of 1833, in the 23d year of his age. He was engaged to marry the poet's sister, and was otherwise knit to him by the strongest ties of intimacy and spiritual accord. He was a young man of the noblest character and the most unusual talents, struck down at the outset of a career of such brilliant promise, that his death was felt to be a national calamity by many who knew him, and there is no reason to doubt the sincerity of those expressions of extreme admiration and sorrow which the poem contains.

It is, however, vastly more than the versified record of a personal love and grief. It embodies the problem of human sorrow; it opens the deepest perspectives of divine philosophy, and the channels of heavenly help and consolation. It is pervaded by the ineffable meanings of human life. It is fragrant and entrancing, with the fresh air and loveliness of natural landscape; and all is wrought into such rich, ripe and exquisite poetic art, that these verses will live while the English language endures.

We have before us one of the permanent classics of our literature. It is preëminently the religious message of the poet, and we shall not waste our time by considering what that message may mean to us.

The poem consists of one hundred and thirty-one sections, averaging five or six stanzas to each, not including the prologue and the epilogue, both of which refer to a later period. And it describes a spiritual history extending through two years and a half from the time of Arthur Hallam's death. The changing seasons are distinctly marked, and these in turn mark the changes in the poet's soul, passing stage by stage from the depths of sorrow and darkness to those divine heights where joy has finally triumphed over pain.

It begins in the September of 1833, when the poet first hears

of his friend's death. The melancholy days of autumn are on the earth, cold and darkness in the poet's soul; and the first twenty-seven sections ring the changes on a hopelessness of loss and grief. The poet symbolizes his mood by the sombre, unchanging yew tree, with its earth-hugging branches and gloomy, evergreen foliage, said to be a distinguishing feature of English graveyards:—

Old Yew, which graspest at the stones
    That name the under-lying dead,
    Thy fibres net the dreamless head,
Thy roots are wrapped about the bones. (II.)

* * * * * *

"And all the phantom, Nature stands —
    With all the music in her tone,
    A hollow echo of my own,—
A hollow form with empty hands." (III.)

* * * * * *

O heart, how fares it with thee now?

* * * * * *

Something it is which thou hast lost,
    Some pleasure from thine early years.
    Break, thou deep vase of chilling tears,
That grief hath shaken into frost! (IV.)

And now the shadow of the world's grief comes to darken his own:—

That loss is common would not make
    My own less bitter, rather more:
    Too common! Never morning wore
To evening, but some heart did break. (VI.)

The fancy wings its way out upon the ocean, and beholds the ship that brings home the body of his friend:—

Fair ship, that from the Italian shore
    Sailest the placid ocean-plains
    With my lost Arthur's loved remains,
Spread thy full wings, and waft him o'er. (IX.)

So bring him: we have idle dreams:
This look of quiet flatters thus
Our home-bred fancies: O to us,
The fools of habit, sweeter seems

To rest beneath the clover sod,
That takes the sunshine and the rains,
Or where the kneeling hamlet drains
The chalice of the grapes of God;

Than if with thee the roaring wells
Should gulf him fathom-deep in brine;
And hands so often clasp'd in mine,
Should toss with tangle and with shells. (X.)

A lover of Tennyson describes a visit made many years ago to the little church near Clevedon on the southwest coast of England, where repose the bones of Arthur Hallam and his kindred. Here the river Severn spreads into the sea, and near at hand is the river Wye, alternately filled and emptied by the tide:—

I saw the graveyard, the yews, and the marble tablet glimmering in the church. It was then a lonely, quiet place, in a furrow of the sandy slopes, not a house standing near it; and fifty yards from it, but hidden from view, the broad estuary of the Severn, filled with the tide. I heard the water wash the feet of the low cliffs as it passed by. Sorrow and death, peace that passeth understanding, the victory of the soul, seemed present with me; and the murmuring of the Severn became, as I dreamed the music of eternal love into whose vast harmonies all our discords are drawn at last.*

The poet himself describes the scene, and we have in literature no more exquisite use of the processes of nature to illustrate the processes of the soul:—

*Stopford A. Brooke: "Tennyson: his art and relation to modern life," Chapter VII., page 188.

I also owe acknowledgment to this writer for the suggestions regarding the chronological order of the poem.

The Danube to the Severn gave
The darken'd heart that beat no more;
They laid him by the pleasant shore,
And in the hearing of the wave.

There twice a day the Severn fills;
The salt sea-water passes by,
And hushes half the babbling Wye,
And makes a silence in the hills.

The Wye is hush'd nor moved along,
And hush'd my deepest grief of all,
When fill'd with tears that cannot fall,
I brim with sorrow drowning song.

The tide flows down, the wave again
Is vocal in its wooded walls;
My deeper anguish also falls,
And I can speak a little then. (XIX.)

To those that rebuke him for his "piping" on "the grasses of the grave," he thus replies; and where will you find a sweeter note of sorrow?—

Behold, ye speak an idle thing:
Ye never knew the sacred dust:
I do but sing because I must,
And pipe but as the linnets sing:

And one is glad; her note is gay,
For now her little ones have ranged;
And one is sad; her note is changed,
Because her brood is stol'n away. (XXI.)

The five years of companionship with his friend have ended where "the shadow sits and waits" "who keeps the keys of all the creeds" (XXII. and XXIII.), but now the great meaning of the poem, the meaning of love, begins to lighten out of the gloom:—

Still onward winds the dreary way;
I with it; for I long to prove
No lapse of moons can canker Love,
Whatever fickle tongues may say. (XXVI.)

* * * * * *

I hold it true, whate 'er befall;
I feel it, when I sorrow most;
'Tis better to have loved and lost
Than never to have loved at all. (XXVII.)

The twenty-eighth section of the poem brings us to the first Christmas after the day of death, and the "merry bells of Yule" chime the first notes of hope and comfort into the poet's heart, for they revive the meanings of Christ's coming, His death and resurrection: —

"They rest," we said, "their sleep is sweet,"
And silence follow'd, and we wept.

Our voices took a higher range;
Once more we sang: "They do not die
Nor lose their mortal sympathy,
Nor change to us, although they change;

"Rapt from the fickle and the frail
With gather'd power, yet the same,
Pierces the keen seraphic flame
From orb to orb, from veil to veil."

Rise, happy morn, rise, holy morn,
Draw forth the cheerful day from night:
O Father, touch the east, and light
The light that shone when Hope was born. (XXX.)

We are now on Bible ground, and there ensue three lovely sections about Christ and Lazarus and Mary, which limited space compels us to omit.

A period of intellectual speculation is now at hand, continuing through fifty sections of the poem, during which faith struggles against doubt to vindicate the conception of a life that triumphs over death. The reader of Swedenborg will feel

himself on familiar ground throughout these passages, and will not need to be told that Tennyson's brother Frederick was for many years a leader of the New Church in England, to feel assured that the Laureate himself imbibed something of the atmosphere, at least, that pertains to those wonderful doctrines of the New Christianity given to the world through the great Swedish seer. It is that same inward perception of an invisible spiritual world and life, pervading and energizing the visible bulk of nature, which we discovered in Goethe's masterpiece, that most vitally characterizes this poem of Tennyson.

During this period the Spring of 1834 arrives, but the reviving joy of the year finds little response in the heart, and the darkness of sorrow is only barely lighted by comfort: —

> No joy the blowing season gives,
> The herald melodies of spring,
> But in the songs I love to sing
> A doubtful gleam of solace lives. (XXXVIII.)

The gloomy yew tree of the graveyard is still the symbol of his mood. (XXXIX.)

He believes that his friend still lives: —

> And, doubtless, unto thee is given
> A life that bears immortal fruit
> In those great offices that suit
> The full-grown energies of heaven. (XL.)

But doubt now assumes another painful form: —

> But thou art turn'd to something strange,
> And I have lost the links that bound
> Thy changes; here upon the ground,
> No more partaker of thy change.
> * * * * * *
> Yet oft when sundown skirts the moor
> An inner trouble I behold,
> A spectral doubt which makes me cold,
> That I shall be thy mate no more. (XLI.)

The loss of identity so that spirits may become unrecognizable to each other troubles him (XLIII. and XLIV.), but a comforting thought occurs. The experience of the soul in the earthly body is for the development and fixation of personal identity: —

So rounds he to a separate mind
From whence clear memory may begin,
As thro' the frame that binds him in
His isolation grows defined. (XLV.)

And here also the argument of love comes to save him. The necessity of love demands meeting and recognition beyond the veil: —

O Love, thy province were not large,
A bounded field, nor stretching far;
Look also, Love, a brooding star,
A rosy warmth from marge to marge. (XLVI.)

* * * * * *

That each, who seems a separate whole,
Should move his rounds, and fusing all
The skirts of self again, should fall
Remerging in the general Soul,

Is faith as vague as all unsweet:
Eternal form shall still divide
The eternal soul from all beside;
And I shall know him when we meet:

And we shall sit at endless feast,
Enjoying each the other's good:
What vaster dream can hit the mood
Of Love on earth? (XLVII.)

Who that has known the pain of love bereaved will not respond to this aching cry for the near presence of the departed spirit: —

Be near me when my light is low,
When the blood creeps, and the nerves prick
And tingle; and the heart is sick,
And all the wheels of Being slow.

Be near me when the sensuous frame
Is rack'd with pangs that conquer trust;
* * * * * *
Be near me when my faith is dry,
* * * * * *
Be near me when I fade away,
To point the term of human strife,
And on the low dark verge of life
The twilight of eternal day. (L.)

He fears that the dead may discern the inner vileness of his heart, but out of the fear evolves a beautiful conception of the meaning of life: —

Be near us when we climb or fall:
Ye watch, like God, the rolling hours
With larger other eyes than ours,
To make allowance for us all. (LI.)
* * * * * *
"So fret not, like an idle girl,
That life is dash'd with flecks of sin.
Abide: thy wealth is gather'd in,
When Time hath sunder'd shell from pearl." (LII.)

This must not be taken to minimize the harm of sin: —

Hold thou the good: define it well:
For fear divine Philosophy
Should push beyond her mark, and be
Procuress to the Lords of Hell. (LIII.)

And then follows one of the noblest passages in this noble poem: —

Oh yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood;

That nothing walks with aimless feet;
That not one life shall be destroy'd,
Or cast as rubbish to the void,
When God hath made the pile complete;

That not a worm is cloven in vain;
That not a moth with vain desire
Is shrivell'd in a fruitless fire,
Or but subserves another's gain.

Behold, we know not anything;
I can but trust that good shall fall
At last — far off — at last, to all,
And every winter change to spring.

So runs my dream: but what am I?
An infant crying in the night:
An infant crying for the light:
And with no language but a cry. (LIV.)

* * * * * *

Again doubt in terrible forms intervenes. He reflects on the ruthless destruction going on in nature, seemingly careless, not only of the single life, but of the types as well: —

O life as futile, then as frail!
O for thy voice to soothe and bless!
What hope of answer, or redress?
Behind the veil, behind the veil. (LVI.)

But again the love-theme emerges from the gloom: —

Sweet soul, do with me as thou wilt;
I lull a fancy trouble-tost
With "Love's too precious to be lost,
A little grain shall not be spilt." (LXV.)

Another autumn comes, and the anniversary of his friend's death finds him unresigned and perturbed, reflecting the September storm that sweeps across the wold (LXXII.). The sense of irretrievable loss is still heavy upon him, but out of it a light of meaning breaks. Earth and fame will pass, but, —

* * * the soul exults,
And self-infolds the large results
Of force that would have forged a name. (LXXIII.)

The second Christmas after his friend's death (LXXVIII.) finds his grief calm and philosophic, but still personal and selfish: —

I wage not any feud with Death
For changes wrought on form and face;
No lower life that earth's embrace
May breed with him, can fright my faith.

Eternal process moving on,
From state to state the spirit walks;
And these are but the shatter'd stalks,
Or ruin'd chrysalis of one.

Nor blame I Death because he bare
The use of virtue out of earth:
I know transplanted human worth
Will bloom to profit, otherwhere.

For this alone on Death I wreak
The wrath that garners in my heart;
He put our lives so far apart
We cannot hear each other speak. (LXXXII.)

But now comes again the Spring, the Spring of 1835, and with it comes the promise to the heart of spiritual spring, a resurrection of love and life emerging from the winter of death and grief. (LXXXIII.)

For a moment the old bitterness awakes as he thinks again of the brilliant promise of the blighted life (LXXXIV.), but the poet has now fought his way into the solution of all doubts and questions, for that inner sense of love which has been alternately approaching and evading him is now like an ocean about him, in which he feels himself firmly anchored. The love is no longer linked with pain, but with a deep assurance of his friend's near presence working in his own nature through love. (LXXXV.)

The love is no longer selfish, and with this escape from the selfishness of love, has come the escape from the evil of sorrow: —

My pulses therefore beat again
For other friends that once I met;
Nor can it suit me to forget
The mighty hopes that make us men. (LXXXV.)

Out of the depths of his heart the spirit of his friend speaks to him: —

"Arise, and get thee forth and seek
A friendship for the years to come."

This phase of the development reaches its climax in the eighty-sixth section of the poem, one of the most exquisite lyrics in our language, expressing the sweetness of peace attained through racking doubt and sorrow: —

Sweet after showers, ambrosial air,
That rollest from the gorgeous gloom
Of evening over brake and bloom
And meadow, slowly breathing bare

The round of space, and rapt below
Thro' all the dewy-tassell'd wood,
And shadowing down the horned flood
In ripples, fan my brows and blow

The fever from my cheek, and sigh
The full new life that feeds thy breath
Throughout my frame, till Doubt and Death,
Ill brethren, let the fancy fly

From belt to belt of crimson seas
On leagues of odour streaming far,
To where in yonder orient star
A hundred spirits whisper "Peace."

And this note of peace does not again depart from the poem. There are notes of pain, but always mingled with sweetness

Memories of his old life with his friend recur, but they no longer occasion bitterness. Spring passes into summer. This portion of the poem is full of the most exquisite descriptions of the English country home and landscape, sweetly associated with the loved friend.

The ninety-fifth section is a wonderful canzone, during which in the fallen leaves of the twilight lawn, the poet recalls the letters of his friend, and realizes how profoundly the dead still belong to our life: —

> So word by word, and line by line,
> The dead man touch'd me from the past,
> And all at once it seem'd at last
> The living soul was flash'd on mine,
>
> And mine in his was wound, and whirl'd
> About empyreal heights of thought,
> And came on that which is, and caught
> The deep pulsations of the world.

There are still doubts, but they are such doubts as engender faith: —

> There lives more faith in honest doubt,
> Believe me, than in half the creeds. (XCVI.)
>
> "I cannot understand," he says,—
> "I love." (XCVII.)

The second anniversary of his friend's death arrives, September, 1835. The day returns, not as before, with clouds and storm, but with the glad singing of birds. (XCIX.)

The two years have recorded a complete revolution of feeling and of tone. What grief remains has merged into a loving and helpful sympathy with the grief of the world. The personal has lost itself in the universal.

At this point, the one hundredth to the one hundred and second sections, inclusive, the poet leaves his old home, and the change marks the complete breaking with the old life of selfishness and sorrow.

In the one hundred and third section the poet records a dream, which beautifully sets forth what life and death have come to mean for him. The maidens surrounding the poet, and singing to the statue of the departed friend are perhaps the nine muses, but in any case they symbolize the poetical talents of the poet himself. The meaning of the verses is quite clear. They record the passing of life through death, into that larger life, where sundered souls shall be rejoined, and all things shall become clear: —

On that last night before we went
From out the doors where I was bred,
I dream'd a vision of the dead,
Which left my after-morn content.

Methought I dwelt within a hall,
And maidens with me: distant hills
From hidden summits fed with rills
A river sliding by the wall.

The hall with harp and carol rang.
They sang of what is wise and good
And graceful. In the centre stood
A statue veil'd, to which they sang;

And which, tho' veil'd, was known to me,
The shape of him I loved, and love
For ever: then flew in a dove
And brought a summons from the sea:

And when they learnt that I must go
They wept and wail'd, but led the way
To where a little shallop lay
At anchor in the flood below;

And on by many a level mead,
And shadowing bluff that made the banks,
We glided winding under ranks
Of iris, and the golden reed;

And still as vaster grew the shore
And roll'd the floods in grander space,
The maidens gather'd strength and grace
And presence, lordlier than before;

And I myself, who sat apart
And watch'd them, wax'd in every limb;
I felt the thews of Anakim,
The pulses of a Titan's heart;
* * * * * *
Until the forward-creeping tides
Began to foam, and we to draw
From deep to deep, to where we saw
A great ship lift her shining sides.

The man we loved was there on deck,
But thrice as large as man he bent
To greet us. Up the side I went,
And fell in silence on his neck:

Whereat those maidens with one mind
Bewail'd their lot; I did them wrong:
"We served thee here," they said, "so long,
And wilt thou leave us now behind?"

So rapt I was, they could not win
An answer from my lips, but he
Replying, "Enter likewise ye
And go with us:" they enter'd in.

And while the wind began to sweep
A music out of sheet and shroud,
We steer'd her toward a crimson cloud
That landlike slept along the deep.

The year 1835 draws to a close, and another Christmas is at hand. But the winter is no longer the symbol of grief. Summer is but sleeping in the frozen seeds, life is latent in death, and the course of time is moving on to the perfect good. Again the Christmas bells ring out, and here occur important verses, which are too familiar to need repetition: —

Ring out, wild bells, to the wild sky,
* * * * * *
The year is dying . . let him die,
* * * * * *
Ring out the old, ring in the new. (CVI.)

The bells have rung out the old life of sorrow and darkness for the poet.

There follows a succession of noble tributes to his friend, his great talents, the life he would have lived, the great work he would have done for the good of humanity. But as the poet now feels that this life is working through his own, he will pattern his life on this model by living for the large service of his kind.

The last note of time is April in the Spring of 1836, two years and seven months after Hallam's death. It is recorded in the one hundred and fifteenth section. Regret has died, and the reorient life of nature is the symbol of the departure of wintry grief, and the gain of new friendship to be. The separation and the waiting is for a richer gain: —

O days and hours, your work is this
To hold me from my proper place,
A little while from his embrace,
For fuller gain of after bliss:

That out of distance might ensue
Desire of nearness doubly sweet;
And unto meeting when we meet,
Delight a hundredfold accrue. (CXVII.)

Love is now finally enthroned in the poet's life as his ruling principle. Knowledge and reason are indispensable, but they will not afford the solution of life's problem (CXIV.). It is only as God speaks to the heart through love that we find the conviction of the supreme realities. It was in such love, the love expressed in the large service of man, that Faust found his redemption, and this is the solution of the poet's dark and painful problem to which he has been groping his way: —

Love is and was my Lord and King,
And in his presence I attend
To hear the tidings of my friend,
Which every hour his couriers bring. (CXXVI.)

And this love has become to the poet a vast and all-embracing thing. He has mingled the life of his friend with the life of God, and so feels His life all about and within his own. Through the selfish love and grief he has found his way to the love of God, and the poem culminates in the expression of this thought, the merging of the little love and the little being into the great, where the soul eternally links itself with God: —

Dear friend, far off, my lost desire,
So far, so near in woe and weal;
O loved the most, when most I feel
There is a lower and a higher;

Known and unknown; human, divine;
Sweet human hand and lips and eye;
Dear heavenly friend that canst not die,
Mine, mine, for ever, ever mine;

Strange friend, past, present, and to be;
Loved deeplier, darklier understood;
Behold, I dream a dream of good,
And mingle all the world with thee. (CXXIX.)

Thy voice is on the rolling air;
I hear thee where the waters run;
Thou standest in the rising sun,
And in the setting thou art fair.

What art thou then? I cannot guess;
But tho' I seem in star and flower
To feel thee some diffusive power,
I do not therefore love thee less:

My love involves the love before;
My love is vaster passion now;
Tho' mix'd with God and Nature thou,
I seem to love thee more and more.

Far off thou art, but ever nigh;
I have thee still, and I rejoice;
I prosper, circled with thy voice;
I shall not lose thee tho' I die. (CXXX.)

O living will that shalt endure
When all that seems shall suffer shock,
Rise in the spiritual rock,
Flow thro' our deeds and make them pure,

That we may lift from out of dust
A voice as unto him that hears,
A cry above the conquer'd years
To one that with us works, and trust,

With faith that comes of self-control,
The truths that never can be proved
Until we close with all we loved,
And all we flow from, soul in soul. (CXXXI.)

These are the last three sections of the main body of the poem. There follows an epilogue, which belongs to a period several years later, 1842, and is an epithalamium or marriage song on the occasion of the wedding of the poet's sister. It also expresses the further ripening of his views concerning life and destiny. In the passage just quoted we have seen the individual soul finding its ultimate goal in the union with God, to be realized in another world than this.

Now the conception of destiny has enlarged to include the whole of humanity in its sweep, and in the verses that follow we behold the purpose of God in the creation of His universe, marching on to a glorious achievement on this earth. The poem which began in death and hopeless sorrow, now ends with marriage, the conception of new life, and the promise of birth expanding into an ever-renewing, advancing and ascending creation.

After the wedding, the supper and the dance, the poet retires to rest. The bridal couple have started on their journey, and the poet follows them with his thought to the bridal doors

behind which they pass the night. He looks out of his window upon the sleeping world bathed in glorious moonlight. The range of English literature contains no more entrancing picture than this of a beauteous, peaceful world, tinged with a silvery lustre of the night, and no nobler sentiments pertaining to the life and goal of the universal man.

With these verses we may fittingly conclude: —

And last the dance;— till I retire:
Dumb is that tower which spake so loud,
And high in heaven the streaming cloud,
And on the downs a rising fire:

And rise, O moon, from yonder down,
Till over down and over dale
All night the shining vapour sail
And pass the silent-lighted town,

The white-faced halls, the glancing rills,
And catch at every mountain head,
And o'er the friths that branch and spread
Their sleeping silver thro' the hills;

And touch with shade the bridal doors,
With tender gloom the roof, the wall;
And breaking let the splendour fall
To spangle all the happy shores

By which they rest, and ocean sounds,
And, star and system rolling past,
A soul shall draw from out the vast
And strike his being into bounds,

And, moved thro' life of lower phase,
Result in man, be born and think,
And act and love, a closer link
Betwixt us and the crowning race

Of those that, eye to eye, shall look
On knowledge; under whose command
Is Earth and Earth's, and in their hand
Is Nature like an open book;

No longer half-akin to brute,
For all we thought and loved and did,
And hoped, and suffer'd, is but seed
Of what in them is flower and fruit;

Whereof the man, that with me trod
This planet, was a noble type
Appearing ere the times were ripe,
That friend of mine who lives in God,

That God, which ever lives and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.

ARTHUR MERCER.

THE BIBLE IN THE LIGHT OF ITS CLAIM.

THE Holy Bible is by common consent the greatest of all man's intellectual possessions. If every copy of the Bible in existence were to be destroyed, there is no question but it would, in large part, be reproduced from the memories of men, and that, too, with the greatest possible zeal. Even in this age when books are multiplied like the fish in the sea, and the poorest man can purchase for a paltry sum the latest novel or the greatest classic, the Bible stands as the book most widely known and demanded, the book most widely read and studied.

Yet with all the attention which is lavished upon that sacred volume, there is something strange about the manner in which it is regarded. Especially is this true among the more highly educated. They esteem the Bible as of supreme worth as fostering the highest ideals and possibilities of human life, but they discredit its origin. They discredit its own most frequently repeated assertion, that it speaks not with the authority of man, but with the authority of God, being none other than the very Word of God.

Open the book and glance it through from the story of Creation to the end of the Apocalypse. Divine authority could not be more strongly marked or declared. It is God Himself who utters the Divine fiat, "Let there be light"; it is God that speaks to Adam, and again to Noah; Abram is called by Him from his Chaldean home; He speaks to Isaac and to Jacob; the commandments given to Moses are written by the finger of God; the prophets take up their pen with the solemn announcement, "Thus saith the Lord"; David tells us that the spirit of the Lord spake by him; and in the New Testament, it is Emmanuel, God-with-us, in the person of the Lord Jesus Christ, who stands revealed as "the Word made flesh."

One would think that whatever claim a book so esteemed

as the Bible might make for itself, would receive respectful consideration at the hands of its readers. And yet no fact is more apparent to-day than the persistent disregard of the Bible's claim as to its authorship. It cannot be overlooked, for it is written on every page, but it can be, and is, disregarded by those to whom this claim seems unreasonable. Very many well educated people are honestly unable to believe that the Bible contains the veritable Word of God. It may be useful for us to note the difficulties which they encounter, that we may see what there is in those difficulties, and how they may be surmounted.

First, then, there is the intellectual difficulty. The Bible's claim to Divine authorship is rejected, not because of any peculiarities in the book itself, but because a Word of God is thought to be unnecessary. The inner light, or intuition, which every man has, is regarded as sufficient. Suppose I feel myself impelled to higher ideals, moved to the realization of greater possibilities than I have hitherto known, and my being is awed and humbled by a sense of the Divine presence in my soul. This comes to me as something clear and definite, so that I see duties which I ought to fulfil. Why need I seek any other guidance? Such, in brief, is the experience and thought of many an earnest person to-day, — the thought that personal and individual illumination is, or should be, sufficient to teach man whatever, for his highest good, he needs to know. To those who hold this view, it furnishes a very real reason for discrediting every other kind of revelation. Hence they look upon the contents of the Bible as derived in precisely the same way.

Coming, now, to the Bible itself, difficulties of a new sort are found. The first of these is in the mere text. Everywhere we seem to find evidences of patchwork, and not Divine, but distinctly human patchwork. The book was produced by no one knows how many scores of writers, extending over a period of fully fifteen hundred years, and one writer seems to have borrowed from another at will, very frequently without giving

the slightest credit. Why are the Ten Commandments given twice? If it was by Divine authority, why was it not done verbatim? Why did several of the prophets repeat portions of the Psalms, giving them as original inspiration? Why did Jeremiah copy from Obadiah? Why, out of the many quotations in the New Testament from the Old, are so few of them accurate? Do not these things point to human fallibility rather than to Divine infallibility? To many well-informed persons these seem to be unanswerable questions.

A third difficulty is that the Bible teaches poor science. The earth was not made before the sun, neither was it finished and populated in six days. It is argued that He who is the Creator of nature, would hardly write a book in contradiction of His own creation.

A fourth difficulty is that the Bible teaches poor history. The histories which it contains are disjointed, incomplete, unreliable; especially is this the case because of their being so intent upon the fortunes of the Jews. Their whole concern is for the welfare of the Hebrew tribes; that broad universality and freedom from national bias and prejudice,— qualities which we demand of a good historian, seem to be lacking. How, then, can the book be Divine? Would the true God regard the Israelites as His "chosen people"? He surely would not be guilty of any favoritism!

A fifth, and undoubtedly the greatest difficulty in the minds of educated and thinking people, against belief in the Bible's claim of Divine authorship, is the moral difficulty. Greatly as they esteem the Bible, as fostering the highest ideals and possibilities of human life, they do not find it consistent. They find it distasteful; even, in places, positively immoral. They find it difficult to reconcile the high moral tone of the Gospels with certain parts of the Old Testament. Why does God command Abraham to sacrifice Isaac? Why is David, who broke nearly every command in the Decalogue, called a "man after God's own heart?" As we read such beautiful words as those of the one hundred and thirty-ninth Psalm, why is the beauty

not sustained, instead of being turned into words apparently of revenge and cruelty?

> How precious are thy thoughts unto me, O God! How great is the sum of them! If I should count them they are more in number than the sand. . . . Surely, thou wilt slay the wicked, O God: depart from me, therefore, ye bloody men. . . . Do not I hate them, O Lord, that hate thee? Am not I grieved with those that rise up against thee? . . . I hate them with perfect hatred; I count them mine enemies. (Ps. cxxxix. 17–32.)

What shall we say of such a passage as this from the one hundred and ninth Psalm?: —

> Set thou a wicked man over him, and let Satan stand at his right hand. When he shall be judged let him be condemned, and let his prayer become sin. Let his children be fatherless and his wife a widow. Let his children continually be vagabonds and beg. Let the extortioner catch all that he hath, and let strangers spoil his labor.

How shall we reconcile the character of these and similar passages with the claim that the book from which they come is Divine? How can God, — the God of love itself, infinite, boundless love,— how can He, under any circumstances, speak with a voice of cursing or of vengeance, how can He be the same God from whom come the blessings of the Sermon on the Mount and of the Holy City? This is a serious difficulty, a difficulty so serious that, rather than believe in a God of such contradictory nature, a God at war with himself, they reject the book, not wholly, but as in any sense the authoritative Word of God.

We have touched now upon the more serious forms of objection to the Bible which the modern world is finding. And what have we, of the New Church, to say in reply? Simply this,— considering the good that it has done and the light which it has spread among men, we take that sacred volume on its assertion that it is the veritable Word of God, and give fair consideration to the claim. Placing ourselves in an affirmative attitude, we ask; What would be the Divine purpose of a Word

of God? If we can get at that purpose, it seems to us that we shall then be in a position to understand the book.

There is an old saying, dating back to the oracles of ancient Greece, that the "proper study of mankind is man." Now, if that is true,— and the wisdom of the ages has declared that it is,— if it is true that the proper study of mankind is man, certainly God, the Creator of man, would know the fact. If, then, God were to send a book into the world for the instruction of man, would not the primary purpose of that book be to acquaint man with himself? "Man, know thyself." On what other basis than a knowledge of himself could man know his relation to God, to the world about him, or to anything else? A book purely Divine would be utterly unintelligible. It would be a revelation which did not reveal. But a Divine-human book,— a book which should reveal, not only the heights and depths of the God-head, but the heights and depths of man as well, that would be something worth while. Such a book would be capable of reaching man in whatever state he might be, whether of good or evil. Such a book might, indeed, serve to instruct him in Divine truth.

Let me cite at this point the words of the one hundred and thirty-ninth Psalm — words which, when we understand them, seem to throw a flood of light on the nature of the Bible: "If I make my bed in hell, behold, thou art there. . . . Thine eyes did see my substance yet being unperfect, and in thy book all my members were written."

The answer of the New Church to the objections that the Bible is poor science, or poor history, or textually composite, or questionable in some of its morals, or that it contains much that is obviously fallible and human is, Yes, from that point of view, it is all of those incongruous things. It has to be, considering its purpose. It has to show man to himself from the depths of his degradation, to the heights of his glory. And for that reason, it must be rich in the materials of man's own experience; yes, rich in the experience of evil, quite as much of evil, on the surface, as of good. A creature born, as man is,

in the love of unlovely things, must needs be fed at first on unlovely food. Along with the higher, he must be given some of the lower; he must be given what is in harmony with his own state, otherwise he will reject it altogether. This does not mean that the Divine Word countenances what is evil. It simply means that, as instrumental to the accomplishment of its one great purpose, it speaks to every man in the terms and in the qualities of his own thought and feeling. We in our finite way are beginning to see the importance of establishing a point of contact with our neighbor with whom we wish to communicate. As writers, teachers, or ministers, we feel that we must put ourselves in the place of those whom we address, and that the measure of our so doing is the measure of our success. How much more must this be the case with the Divine Writer and Teacher! "If ye, being evil, know how to give good gifts unto your children, how much more does your Father in Heaven!"

The purpose of the Divine Word, from our point of view, is not to teach science, or history, or even a code of morals, but to provide a Jacob's Ladder; a ladder, which shall lead from however low a point a human being may occupy,— note the words,— from however low a point, step by step, up into heaven. That is the wonder of it,— "Though I make my bed in hell," His eyes have seen me, even there, and in His book, all my members are written,— not only my present state or the state in which I was born, but all the succeeding states, of decreasing evil and of increasing good, which I must realize if I am to reach an orderly and heavenly life.

Here we may note our answer to those who maintain the sufficiency of personal and private revelation, and who assert that a Word of God is unnecessary. A Word of God, as we have it in the Bible, is necessary, because it is the one means whereby the Divine truth and help may always and certainly be available. Let the man's state be what it may, there is light in the written Word which, if he cares to search for it, will be a revelation to him; and beyond that revelation there is another and yet another. He need not wait for his tempta-

tion to run its course; he need not wait for inner exaltation; he has but to open, with sincere purpose, the pages of that wonderful book, and there he can find the story of his own life, and precisely the help that he needs.

It is a curious fact that the very characteristics which give the Bible its wonderful power to raise human life out of whatever depths it may be in, the very qualities which give it that power, are also the qualities which give rise to all the skepticism which is heaped upon it, and to all the difficulties which we have noted. It is a Divine-human book, and in its literal sense the emphasis is decidedly upon the human. It has part in all our human frailties, and it enters into them so fully that we doubt its claim to Divine authorship. And yet those human frailties are the very rounds of the ladder by virtue of which we are able to take hold and climb to better things.

Like the Lord Jesus Christ, who came simply as a man among men, compelling no man's belief, the Bible comes to us simply a book among books; you may accept it or reject it, as you please. The Lord Jesus came eating and drinking, with publicans and sinners. The lowest and most depraved could come and associate with Him as freely as the blameless; they could understand Him, and in turn be understood by Him, as was Mary Magdelene with her seven devils. To the educated, the Pharisees, the Sadducees, and the Scribes, He was a gluttonous man, a wine bibber and a blasphemer. They could not see the Divine sympathy with which He moved among men and touched the good stored up in their hearts; but was He, for that reason, less Divine? They could not feel the perfect love with which He yearned to draw all men unto Himself; but was He, therefore, any less the Saviour?

It had been prophesied of the Lord that He would grow up as a tender plant out of a dry ground, that He would have no form nor comeliness, and "when we shall see Him there is no beauty, that we should desire Him." And true as it was of the Lord Jesus, in the eyes of the average educated man of His day, it certainly is quite as true now of His Word. A patch-

work text, a partial history, an antiquated science, questionable morals,— yes, there is no denying that the Bible contains these things, but why — O, learned men — need we stop with these? May we not look beyond and see that while the Bible comes to us revealing every degree of stupidity and degradation to which man has ever fallen, it does this that it may find men precisely where they are,— find them, meet them, and lead them,— lead them, wherever possible and whenever they will, out of the greater evil into the lesser and finally into the good.

Are we going to be so dull as to doubt that this is so, or to be troubled because the Bible is not a book purely Divine? Let us rather rejoice at the wonder of it, that it takes in not only the mountain tops of human possibility, but the valley of the shadow; that though we make our bed in hell, His Word is even there; His eyes have seen us, and in His book all our troubles and trials and sins are written. Let us remember that, as man does not inherit heaven from birth, but rather what is unheavenly, so the Word is given us, first of all, for help on our unheavenly side. That it is made up largely in its literal sense of materials taken from the minds of sinful men, is the reason it is able to accomplish this great purpose.

As to the anger and vengeance of God, of which we read in various passages of the Old Testament, to understand these, we have but to remember some experiences of our childhood. How hard it is for children at a certain age to understand the discipline imposed by their elders! If punishment is necessary, it seems to the child that the father is angry or taking vengeance, when in truth the father's part may be a simple act of love. So it was in the childhood of the race; the God of pure mercy and love was willing that He should be thought angry and revengeful,— was willing that He should be so described in His Word,— for, cost what it might, He wished to come as close to His children in His Word as He comes in their souls. It was necessary that He should inspire the respect which is born of fear, if He could not have the respect which is born of love; for His children's own sake, there must always be some

feelings stirring in their hearts which will result in some form of obedience to Him who is their life and the source of their only true happiness.

To use the words of another, "What a Bible human wit would have devised! A book which would be read once, and admired, then put aside forever, like a fine picture, winning because of its obvious beauty." But not so the Divine Word. No sooner does the Bible attract us for its external beauty than we come across a passage which strikes us as harsh and cruel or sensual. Thus we are set to thinking what manner of book we have before us,— a book which everywhere leads inward — if we are thoughtful and reverent — inward to depths which we had never before imagined.

J. Paul Dresser.

THE ANTIQUITY OF THE BOOK OF JOB.

THERE are three general problems that beset the Book of Job. They are the date of its composition, the integrity of its text, and the interpretation of its contents. In the conviction that Swedenborg's statements about the book vitally affect all these questions, this paper purposes to consider the first of them — the age of the poem. The opinions of the historical critics as to the date are to be detailed; seemingly discrepant from these, Swedenborg's statements will next be examined; and, finally, some agreement between the two attempted.

Once considered an ancient work, the Book of Job is now placed by the scholars at a late point in the history of the great Hebrew literature. It is still popular opinion that Job is one of our oldest books. This idea itself goes back to antiquity. Because of the supposed venerable age of the book, the Syriac Bible placed it between the Pentateuch and Joshua. Talmudic tradition assigned it to so early an author as Moses. So did Luther, and so have more recent scholars like Ebrard (1858), and Rawlinson (1891). Eichhorn, father of the higher criticism, went still farther and gave the poem a pre-Mosaic date. But as the historical study of the Scriptures has advanced and revealed more clearly the character of this one book in particular, the date of it has been carried farther and still farther down whole centuries, until now, by consensus of modern scholarship, it can be placed at no earlier period than Solomon's reign, while by the great majority of the scholars it is fixed approximately between the seventh and the fourth centuries B. C. That is, it falls within the period of Israel's exile in Mesopotamia. Dislodged from antiquity, the date rests now at the most recent point of time ever named for it — the Jewish captivity.

With this result of historical criticism on the book, Swedenborg seems to be much at variance. Job, he says, is a book of the Ancient Church (Arcana Coelestia 1756[2], 2682, 2762[3], 3540[4], 3901[6], 9942[5]; Apocalypse Explained, 740[14]) — that church which in the order of dispensations quite preceded the Jewish. In the course of his careful preliminary study of the Scriptures, Swedenborg had examined, among the other books of the then accepted canon, this Book of Job. He found it filled with correspondences (Sacred Scripture 20; Apocalypse Explained 543[16], 740[14]; *De Verbo*, 17). Moreover, he noted that these correspondences were consciously composed with a great deal of skill to convey an interior serial meaning. And this, he knew, was the manner of composition that prevailed in the Ancient Church. It was therefore his deliberate deduction that Job is a book of that prehistoric church — a result, to all appearance, discrepant enough from dating the book in the period of the Jewish exile. And there is but one statement in Swedenborg to modify this result. Job was at all events no early book of the Ancient Church, but the last composition of its kind. For from its time Swedenborg dates the end of the conscious employment of correspondences. (True Christian Religion, 846[2]; Conjugial Love, 532[2].)

The interest of this apparent discrepancy of Swedenborg from modern scholarship is heightened in the fact that he and the critics rest their several results upon similar grounds. In either case these grounds are of that character which is denominated internal evidence. That is, the evidences of the book's approximate date are found in the book itself.

The grounds for the exilic date are uncommonly well taken. The more usual evidences of mere characteristics of style, and of wavering parallels in other, dated productions, and of vague references to customs prevalent at a well-known time, are not relied on,— they are not always pointed to. Sure stand is taken upon just two grounds of internal evidence of a much stronger and of an intrinsic sort. The one is that the theory of sin and suffering which the Book of Job sets itself to refute is

distinctively Jewish. It was peculiar to the Jews. On this ground Job is assigned a date within the life of the Jewish Church. The other ground is an extension of this. In the theocracy of Israel, where the individual and his sufferings were overlooked, and all life rather was national, the Jewish theory that all suffering is judgment upon sin would never be boldly doubted while the nation as a whole was prosperous. Only a national calamity could bring the theory into loud-spoken doubt. Certainly national disaster alone could bring it under such powerfully worded scepticism as Job's. It is on this ground that the Book of Job is dated in Israel's first great national calamity — the Captivity in exile.

Now, as it happens, when these grounds for the exilic date are examined in the light of Swedenborg's characterization of the Jewish Church, they grow only the more stable. He says the Jews were not a church, but the representative of a church. That is, spiritual life, and heaven, and God were not present in them, but only to them, and then solely by representation. The whole religion of that people lay in a representative scheme where national prosperity was heaven, and national downfall denoted hell. Thus, prosperity was promised them for right-doing; disaster was threatened for wrong-doing. And out of this superficial religious life grew the superficial theory that if a man suffered he must, perforce, have sinned. Sin and suffering became cause and effect. It is a theory strikingly peculiar to a representative of a church. It is, in other words, thoroughly Jewish. The Psalmist is bolstering himself up in it when he declares loudly, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." (Ps. xxxvii. 25.)

The pious are inevitably prosperous; the impious are invariably ill-starred. It is this distinctively Jewish theory that the Book of Job sets itself to refute. Job was a perfect and upright sheik, a patriarch of scrupulous piety, and highly prosperous. All of a sudden he loses his flocks, his servants, his children. He makes no complaint. Again calamity falls upon him.

It strikes more nearly at his life. A hideous leprosy fastens itself on him. It drives him out from among men to the desert ash-heap where he lies, scraping his nauseous sores with a potsherd. His friends seek him out. They beg him — to do what? To repent! He is bowed down under disaster; then he must have sinned. "In what?" he demands. They have no specific charges, but they hold to it dogmatically, he must have sinned. And Job as stoutly maintains his integrity. No sin of his, he asserts, can explain his total ruin. But these dogmatists must stand committed to their theory. They lie, Job tells them, on God's behalf, while he will wait for truth that meets the facts. He doubts the theory. His belief in the God at whose Providence he honestly has to wonder, he never gives up. And at last Shaddai declares himself. These so-called friends, in pressing their theory of Providence, have lied. "They have not spoken what is right of Me," God says, "as My servant Job has done." The theory thus strongly refuted in Job is Jewish, distinctively so, characteristic of the representative of a church, and its prominence in the great poem is the critics' first ground, strengthened by the teachings of the New Church, for dating the book in Jewish times.

So the second ground is also rendered more stable by Swedenborg. A people that was so unreflecting that it could accept for a theory of Providence a mechanical balance of sin and suffering, piety and prosperity — would such a people question the theory while they enjoyed prosperity? Only a calamity could start a doubt among them. The exile itself failed to kill the theory. Even in the days of Christ, the Jews, assuming that a man's suffering argued his previous sin, asked the Lord concerning a blind man, whether the man or his parents had sinned. And the Lord answered, no doubt to their great amazement, "Neither did this man sin, nor his parents." To arouse such a people to sceptical reflection, a national calamity was requisite. This came first in the exile. And on this ground the sceptical cry of Job is dated, not merely in Jewish times generally, but specifically in the period of the exile.

Now, what of the seeming discrepancy of this date from

Swedenborg's statement that Job is a book of the Ancient Church?

When Swedenborg says that Job is a book of the Ancient Church, does he mean to assign it a date? Or does he intend to give it its true character? We have seen that he certainly did not merely reiterate the common belief that the book was an ancient one. He rested his statement on a new examination of the manner of the poem's composition. Thence he concluded that the book is a production of the Ancient Church. But in none of its contexts need that statement refer to a date. In one passage it may possibly do so (the opening sentence in in Arcana Cœlestia, 1756[3]), then only, however, by obscure inference. And the inference making the book pre-Mosaic, would quite flatly contradict that other statement which clearly means that Job was a late book — the last composition, in fact — of the Ancient Church (True Christian Religion, 846[2]; Conjugial Love, 532[2]). Now, there were many remnants of that church surviving far into the period of the Israelitish. Balaam, as an Ancient Churchman, had command of correspondential language (Arcana Cœlestia, 1756[3]); the author of the Song of Songs helped himself to correspondential terms (current then) as we would employ "stock phrases" (*Ibid.*, 1756[2], 9942[3]); and the command of original representative utterance must have existed in Syria and Arabia wherever the Ancient Church lingered, and it lingered in the East to the very end of the Jewish Church; the Magi came from such surviving peoples. So Job could be a book of the Ancient Church and still be written at the time of the Jewish exile. Swedenborg's statement does not date the book; it simply characterizes it.

But placing the authorship of the book in the Ancient Church at such a time raises a new difficulty for the solution of which a theory can only be suggested. The author cannot have been a Jew, but must have been a Gentile, and yet he must almost certainly have written in the Hebrew. Where could such an author be placed? In Arabia? Did some Ancient Churchman there — some "son of the East" — master of Hebrew composition and versed in correspondential expression, — did he,

looking upon Israel's extremity and their insufficient theory of sin and suffering, write this book in the pages of which they could read their history in a new and comforting light? There was Hebrew stock in Arabia; what is more, the Ancient Church had a seat there; and there are evidences in the book itself to favor an authorship there. In the first place, the scene of the poem is non-Israelitish territory. The "land of Uz" is probably some district of Arabia. Secondly, the book is full of rare Hebrew words that are explicable only by resort to Arabic. Again, Job himself is a "son of the East." Jeremiah notices "sons of the East" (xlix. 28) living in Arabia. In the fourth place, the name given God generally in the book is the Gentile name — El, Eloah, Shaddai — and not the Hebrew, Jehovah. Still again, it is the view of scholars that the book is neither history nor fiction, but fiction cast in historical form and moulded upon an historical nucleus. That is to say, the book is exactly what Swedenborg describes the ancient writings to be — composed history. And when we pass from the letter to the book's interior meanings, we find abundant evidence that the author of the book was in such skilful command of correspondential utterance as no Jew ever was. Moulton, for instance, among modern students unaware of correspondence, nevertheless feels that there is a second meaning in the rich and copious metaphors that Job takes from nature. "So saturated are the speakers with nature sympathies," he says, "that they seem to pass beyond imagery; it is more than a fashion of speech when Job says that his steps are washed with water and the rock pours him out rivers of oil, that his root is spread out in the waters, that God in His anger lifteth him up to the wind, and causeth him to ride upon it, and dissolveth him in the storm." And Swedenborg's quotations from and references to these metaphors (the references number over two hundred and fifty) firmly establish the authorship of the book out of the Jewish church in the surviving Ancient Church (of exilic times), where "dark sayings of old" could have been framed into this masterpiece of Hebrew poetry.

WILLIAM F. WUNSCH.

PLEASURE.

THE thoughts presented in this paper have grown out of a desire to find some law which, if applied, would tend to make life, for all people, more interesting and enjoyable; that law is the law of pleasure. And, we shall see from the nature of pleasure, which is a term commonly applied to the enjoyments of this world, that religion — which is the doing of what the Church teaches — is the life of this same law of pleasure.

A man's life is his ruling love, which love, in turn, is always ruled by his religious principles, however imperfect they may be at any given time. But his love is known only by consciousness; and consciousness is the effect of love's contact with objects other than itself. If the contact is in some one of the planes and forms provided by the Divine order of creation (using creation in both senses of existence and subsistence), pleasure, ultimate pleasure, is always the result; if the contact is disorderly, in the least particular, pain is the final result. If contacts were all disorderly, life would be destroyed. In fact, disorder does destroy life, in the sense that pain turns it in another direction; for the larger effect of pain is inhibitive, and so corrective, thus order is restored through pain, and life is preserved.

In this fact there is large encouragement and promise of final good; for order and pleasure are in predominance, else life would cease in the world. But this fact does not make present wrongs right, present pains of disorder less terrible, nor excuse those who see this truth from the exercise of their powers and opportunities to remove the causes of disorder, and to lessen suffering incident thereto.

To those who see life and the world as disconnected parts, or if connected, only so by continuous degree, the reference of all action to the gain of pleasure or avoidance of pain will seem

as it does to Professor William James, who declares this philosophy to be "premature" and inconsiderate of what he calls the "emotional" and "instinctive" elements in the soul. But in the light of the New-Church philosophy of series and degrees, wherein all life is by influx from the highest love into the lowest, proceeding correspondentially through intermediate planes, we cannot escape the conclusion that the pleasures of the natural plane lead to all that are above, and at the same time they contain the higher pleasures.

But, let us right here get a fuller understanding of what we mean by pleasure, and then proceed to apply our findings. We can do this in no better way than by extracting some thoughts from "Arcana Cœlestia," 994–996, which show that the correspondent of the reptile in man performs a vital use.

In explanation of GEN. ix. 3, we read in part that the words: "Every reptile which liveth shall be meat for you"

> denote all pleasures wherein is good, this being that which liveth. Strictly speaking, reptiles are the vilest of all animals, and are unclean . . . ; but in a more extensive sense they are animals given for meat, and are called reptiles because they signify pleasures. . . . Pleasures are of two kinds, voluntary and intellectual. In a general sense they are the pleasures arising from the possession of lands, money, honors and offices in the State; those of marriage-love and love toward infants and children; and those of friendship and social intercourse. There are also the pleasures of reading, writing and acquiring knowledge and wisdom; those of the senses: as hearing, which is, in general, the delight originating in the sweetness of music and singing; that of sight, arising from beautiful objects of various and innumerable kinds; of smell, excited by the sweetness of odors; of taste, arising from agreeable and useful aliment taken as meat and drink; and of touch, resulting from many delights.
>
> These kinds of pleasures, being perceived in the body, are denominated corporeal pleasures, although, in fact, there is no pleasure existing in the body which does not exist and subsist from some interior affection . . . in which is its use and end. Man, during his life in the body, is insensible to these interior delights which flow in order from what is inmost, many scarcely knowing that they exist, much less that all pleasure is thence derived. As it is, however, impossible for anything to exist in externals unless it has an orderly connection with what is interior, therefore pleasures also can only be ultimate effects. Interior things are not discovered so

long as men live in the body, except by those who are given to reflection. . . . It may be seen by the reflecting mind that all pleasures have a quality agreeing with the coördinated interior affections from which they derive all their essence.

Filthy pleasures, which originate in the selfhood and love of the world are, in the Word, also denominated reptiles; and in the Ancient Church they were accounted so unclean that it was not even lawful to touch them. In these, however, we are not interested; and we shall allude to them only in so far as it is necessary to suggest reform and regeneration of the ruling love, which love causes man to choose only those pleasures which agree with its quality.

That the reptiles were said to be "for meat," signified the delight which they should enjoy, for man is not only affected by pleasures, but is supported by them as by meat. Corporeal and sensual things are in themselves merely material, inanimate, and dead, but they are made alive by the delights which proceed in order from interior principles. That delight alone is living wherein there is good from the Lord.

That the pleasures mentioned are by no means denied to man, but become real pleasures when connected with their true source, appears from the consideration, that "very many who have lived in the world, in power, dignity, and opulence, and enjoyed abundantly all the pleasures both of the body and sense, are amongst the blessed and happy in heaven; for with them interior delights and happiness are now alive, because they originated in the goods of charity and the truths of faith towards the Lord."

Add to the foregoing this concluding thought, that as pleasures are the life of the body, through which alone man has any life in this world, they are not to be rejected because they may blind and pervert, but are to be viewed from and applied to uses.

Now we are able to see a broader application of these principles; and to see that while we may not be able to establish the New Church in the world by conformity to ecclesiastical methods of the past, we may, by enlightened individual and

coöperative action, be able to strengthen the New-Church religion. For, while special developments are going on under what Swedenborg calls "particular judgments" (general judgments being ended), — the spread of true theological doctrines among those who especially desire them being one such particular activity,— the world as a whole is working now to make that which is "last" to be regenerated the "first," namely, the physical order. The world problems of religion are not ritualistic nor theological, but practical; the world problems of science and art are not speculative nor imaginary, but useful; the world problems of government and of social order, are not ecclesiastical, political, or racial, but they are industrial. So that the church of to-day, if it inspires and leads universally rather than sectionally, and is great by virtue of service to all rather than to a few, must do so and be so by pointing out in her teaching and guiding by her life, into that practical and industrial freedom, whose order shall be such that the love-contacts of man, in the experience of our earth here, shall no longer end in crying and pain; but, instead, shall lead to the manifold pleasures of the tree of life.

What that order shall be, externally, no man knows. It may be that, in the final order, one man will be owner and king of the earth — a blow, indeed, to our present socialistic thought; but who cares? "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." We only know that the perfect order will permit the full pleasure of the use of things by all men; and that it will be delightful to all and harmful to none.

The pleasures of this new order are also "the pleasures at the right hand of God"; they are in the ultimates of God's order; they are embodied and are born, they grow and mature for heaven in those activities alone which tend to produce more perfectly and to distribute more abundantly, according to the growing needs of all men, those necessities for free, happy and perfect human life in our world here, namely, the necessities of food, clothing, shelter, education, and recreation, — necessities,

the lack or the disproportionate possession of any one of which means pain, sometimes deformity, sometimes death.

There is no good work,— and good works done as such and from love to God, are what we mean by religion, of which worship is but one effect,— there is no good work in the world, from the most humble task to the promulgation of the Christian Gospel, not included in some department of the production and distribution of the five named necessities of human life. This truth alone shows why the wrong manipulation, monopoly, curtailment or control of the production, exchange, distribution or any means thereto of these necessities of life is a violation of religious law, from which all political and economic laws are truly derived. And according to the law (not doctrine, but law) of influx and efflux,— and efflux in the mind of the world means work,— there is no celestial movement of the will, no spiritual direction of that will by truth, no rational principle of discrimination, no natural law of conduct, no enduring sense-activity, which does not find its blessedness, peace, joy, happiness, delight or gratification in the pleasures which attend the love of the performance of these productive and distributive uses as uses.

And here we meet the one problem which contains all other problems, and which, if solved, solves all others through the religious control of man's ruling love: How to distinguish the love of gain as gain from the love of gain for use, — for gain or multiplication, as in the wheat field, is the law of life. Or, stated another way: How to distinguish the love of pleasure as pleasure from the love of the pleasure incident to the love of use. An understanding of pleasure,— how necessary it is to life, — and a like understanding of the kindly use of pain will solve the problem.

The problem of the church is to regenerate character. Character is regenerated by purifying man's love. The love is known and reached through its pleasures. What a man is spiritually, is what he loves. Nothing good or bad is his, spiritually, unless it gives him pleasure, hence there is no voluntary or responsible

action void of pleasure. Even the hope of pleasure is a mental pleasure. The choice of hardship and physical pain gives pleasure to that love which seeks its end through such a means. This was the pleasure of our Lord as He voluntarily chose the way of the cross. Even the sadness, the morbidness of the man who thinks the world misunderstands him and treats him hard is, inwardly, a pleasure, but a vile one; for it gratifies and pleases his selfish, disordered love of wanting to be loved; unselfish love is not concerned with that, it is too busy with the manifold pleasures of loving others, for its pleasure is increased in ratio to the objects it loves; self-love has a pretty small set of pleasurable objects.

It is curious how every great poem or book or drama revolves around this problem of pleasure and pain. The concluding lines in Browning's "Time's Revenges" will illustrate the thought:—

> "There may be heaven, there must be hell;
> Meantime, there is our earth here — well!"

This thought comes from one who is puzzled and troubled to know whether he has more than the mere friendship of the lady he most admires. The heaven he contemplates is the pleasure of mutual and reciprocal marriage-love; the hell is the pain of possible disappointment. But his heaven and his hell are as yet only the mental contrasts of his hopes and fears. Both a sea of water and mental unrest lie between his lady and himself. Reflecting on his pleasure and pain, he suddenly sees the truth; this is neither the end nor the inevitable; there is an alternative; "meantime," while the problem is yet unsolved, "there is our earth here — well!"

Well, what does the general principle underlying the conclusion of this particular soliloquy mean? What does it mean for us New-Churchmen, with our fund of information concerning a spiritual world, of heaven, whose highest joys are in the delights of wisdom flowing forth from marriage-love, and toward which our highest hopes ascend? Or what does it mean

to us as we fear even the philosophical contemplation of the pleasures of insane disorder? It can mean nothing more than that wonderful memorable relation, curiously prefixed rather than subjoined to Swedenborg's book on that love, marriage-love, from which, he declares, all other loves, like branches from a tree, have their growth and life. And that relation tells us, in brief, that all blessedness and joy of heart, and all happiness and delight of mind have their birth, growth, and maturity in their corresponding pleasures incident to the right and orderly use of things and experiences in this world here.

The first born activity of the church, apparently, is to instruct in principles committed to man by revelation and confirmed by experience. But its first born activity in end is religion, which means a full, complete, natural, moral, social, intellectual, spiritual, and heavenly life according to those principles.

Now, instead of having our church bear only the mark of Cain, instead of being only a storehouse of religious doctrines, against which every man's hand seems to be turned, our wish is to place our church where her principles will be acknowledged as the uplifting, educating, regenerating force in the New Age, which Swedenborg himself declares will be introduced, established and maintained in the degree of ultimates — as Jesus said: "he that is washed needeth naught save to wash his feet."

We, individually and collectively, must set our hearts, minds and hands to work for industrial order and freedom for the sake of all the higher attainments of man which come thereby.

How shall we do it? By discriminating between our loves of pleasure, as pleasure, and our pleasures from the love of use. In Bible terms by discarding those beasts declared unclean, and eating, that is, enjoying, only those world contacts which are typified in the beasts that "divide the hoof and chew the cud"; by discrimination, meditation and consequent practical action. We noted, at the beginning, that the interior origins of pleasure are not discovered except by the reflecting mind.

We must find the ruling love of the church as we find that of

her members, by considering her pleasures. In what does she delight, and why? Are we interested in ourselves, our numerical growth, and from that interest are we pleased with accessions to our societies? Or are we interested in what we know will be the pleasures of the repentant or additionally enlightened new comer? Why do we think it necessary to hold our young people by advertising dances and whist parties in the name of the church? Do they attend those dances from a love of social intercourse and recreation alone? Is the love of God and the pleasure of worship and heavenly instruction so weak that financial aid to the place of worship must come from the love of the pleasure of a game of cards? If recreations are right, should we not pay for them as such, and pay for the church as we pay for food, clothing, shelter and other education, pay for it from the pleasure we take in it? As a body, are we interested in burying the dead father of ritualism, enjoyed as ritualism, rather than in an accommodated ritual as the spontaneous gesture of worship? Are we interested in the passing age of creedal recitations, doctrinal disputations and the promulgation of philosophies of religion as philosophies merely? Or are we, because of our love and faith given through our doctrines, interested in the relief from the cries of pain — the bitterest being that of helpless children, which tell us that this age is not entirely out of the danger of that precipice of perverted pleasures over which every unrighteous age has fallen?

The report, recently given, of the Orphanage Board of the Massachusetts Association of the New Church, made us all smile that there were no helpless New-Church children to be provided for. But we missed the other side. The Lord's sheep are not all of one denominational fold; millions of children are in daily and painful need of every one of the five necessities of life. The doctrine of remains and infant salvation does not furnish a loophole for irresponsibility or inhumanity.

The response to these cries need not be simply for amelioration by almsgiving; indeed, not until each one of us studies he principles of production and exchange, and the true way of

helping by giving opportunities for these necessities to be supplied in an orderly way, can any permanent good be done. In the meantime pain will continue; but, by the mercy of God, even it will teach us kindness and sympathy.

Ritualistic religion in itself did not seem bad to the ancients, but its pleasures were derived from a wrong inner life, so it failed. Creedal religion did not seem bad in the middle ages, but its pleasures of ratiocination, like the fiery, flying serpent, led back to the serpent of sense. Racial distinctions, to the disparagement of some, did not seem to our sires to be contradictory to the Fatherhood of God and brotherhood of man; political differences did not seem vitally wrong twenty years ago; industrial slavery, poverty, degradation and intemperance did not seem bad ten years ago; we now begin to look upon these things as a disgrace attached in some measure to all of us. But we have not yet fully realized just how far or in what manner these pains are the results of our own pursuit of pleasure. When the lights of great universities publicly question the binding sanctity of the marriage vow, which must strike a blow at the centre of true pleasure, and lead through imaginery pleasure to final pain, we must realize a growing need and, hence, an opportunity. The increasing poverty and degradation among women, and the awful mortality of children, following upon disorders in finance, manufacture and trade, have caused some to believe that all captains of industry must be, at heart, like those captains in the battles of carnage and blood, who gained their pleasure at the price of infants' tears.

The world is a large place, the activities of human life are so many and the relationships so complex that one man, working alone, can do absolutely nothing; but combinations of men can offset pain by pleasurable order, because the love of doing good is self-instructive and reproductive. Because the New-Church doctrines reveal universal, and from universal, particular principles of life, it has seemed to me worth while more actively to engage in the distribution of those teachings than in anything else; for in them we find such light that any man acting thereby,

though he be in total ignorance of another man's work, may still be working in harmony for the general good.

Another thing that prevents rapid reform for pleasurable uses is the law of habit. We are fixed by nature to develop habits from which we cannot readily depart. This is a wise provision, for by habit men are fixed to the places and uses for which they were created. But when, through disorderly pleasures, or by ignorance we form individual, community, social, industrial, and church habits detrimental to the general good, we meet a hard barrier to overcome.

But we can overcome it. With pleasure we hold to distinct religious doctrines, and from these doctrines, we have a distinct church, distinct sacraments of baptism, the Holy Supper, and the marriage covenant. With this same pleasure, the pleasure of the love of use, we can become potent where religion has her greatest opportunity and development — in the industries of the world which make for highest manhood and achievement. All these industries are included in some phase of the production and distribution of the necessities of perfect human life in this world,— the necessities of food, clothing, shelter, education, and recreation. All the pleasures possible to man, as man, come from the contacts of his life's ruling love with the ruling loves of other men, through the mediumship of the industries of the world.

Men without knowledge may flounder on in blind empiricism and win the pleasures of order through their pains. But with our light already burning, let us gird our loins; and, each one according to his fitness, begin to be also distinct in the manner of his citizenship, distinct in the methods of his business, distinct in his production, distribution and uses of food, clothing, shelter, education and recreation.

What a man needs for his personal use is very small, but he needs everything required by his social use. The demand for a "division of wealth," as a principle, is ignorantly founded. We suffer from curtailment and monopoly of production, not from overproduction. We suffer from underconsumption be-

cause of inability to procure. We need more of all good things. To get them for all, each needs to be supplied in proportion to the nature and scope of his use,— as of old the manna fell, to some more, to some less, according to the need of the household.

We are required to forsake nothing in the world, no pleasure of body, mind or soul, excepting those things which deplete our strength and thwart our "pleasures at the right hand of God,"— the pleasures of the love of those uses by which the five necessities of human life are produced more perfectly and distributed more bountifully to those of our fellows erstwhile in pain for the lack or disproportionate possession of them.

CLYDE W. BROOMELL.

"THE PSYCHOLOGICAL PHENOMENA OF CHRISTIANITY."*

PSYCHOLOGY is a new science, and this book helps one to perceive that religion is its richest and most important field of research. Dr. Cutten writes:—

> In applying the methods of science to religion there may be needed a word of warning. The phenomena of material science are comparatively simple, and its laws proportionately easy to discover. When, however, these same methods are applied to mental phenomena, which are vastly more complex and the laws of which are more obscure and elusive, there is great need of severely testing every hypothesis and theory by the facts and sacrificing any which do not stand the test. If we find this necessary in dealing with psychology, ethics, sociology and history, it is still more important when we are dealing with religion, which involves questions, not only of man's whole complex nature, but of his still more complex and mysterious dealings with God. (p. 6.)

This caution seems to have been observed remarkably well by the writer. He not only has shown good judgment in bringing together the most important phenomena of religious history, and in applying the fullest results, thus far, of psychological study to the explanations of them, but has also shown good sense in drawing his own conclusions, and in some instances where the best authorities disagree upon important points; but always with great fairness to both sides, and with a broad-mindedness which inspires confidence that nothing is withheld, and that no prejudices injure the scientific spirit and love of truth. A gentle charity pervades all, which is delightful. While falsities are fearlessly exposed, until he declares that "the creeds of most denominations are dead to-day," there is

*"The Psychological Phenomena of Christianity." By GEORGE BARTON CUTTEN, Ph.D. (Yale), author of "The Psychology of Alcoholism." New York: Charles Scribner's Sons. 1908. 497 pp. Demi-8vo. Cloth, $2.50 net.

never a word of personal condemnation; and many explanations are given, from a psychological point of view, to show how unhappy mortals may be led to dreadful positions and conduct.

Thus witchcraft, as a supposed form of demoniacal possession, reaching back to Old-Testament times, and continuing down to 1889, when a woman was burned as a witch in Russia (although punishments for it ceased in England and America with the 18th century), is discussed as an "epidemic" largely due to *suggestion*, the psychologic laws of which are now beginning to be recognized. Under these laws the religious epidemics are studied, which have attended the Christian religion from the middle of the third century to the present day. They are tabulated chronologically as follows:—

Monasticism	250–1290
Pilgrimages	1000–1095
Crusades	1096–1299
Flagellants	1260–1454
Dancing	1374–1650
Witchcraft	1484–1749
Revivals	1734–1906

The historical information brought together concerning these great epidemics, as they are called, is interesting in itself; but the psychological interpretation brought to bear upon it makes it doubly so. It is shown how social groups are easily stampeded. "This is true of both animals and men": —

> The experience of men as recorded in history, is seen to move in waves. The more primitive the group the shorter the wave, other things being equal; but the rapid communication of later years has more than counteracted the advance in civilization, for while the latter tends to lengthen and modify the epidemic, the former makes it much shorter and more intense. Individual history also moves in waves; from the crest of one interest through the valley of monotony to the crest of a new interest — thus the surges roll. The effect of social suggestibility, the heightened power of mob consciousness intensifies and augments the individual waves. (pp. 146, 147.)

The psychological laws of contagious phenomena are thus stated: —

(1) Impulsive social action originates among people who have least inhibitory control. Others may follow, but it begins with the unstable. (2) Impulsive social action tends, through imitation, to extend and intensify in geometrical progression. (3) Sympathetic popular movements tend to spread themselves with abandon, and are held in check only if there are a considerable number of individuals scattered through the population who are trained in the habit of self-control, who are accustomed to subordinate feeling to rational considerations, and who act as bulwarks against the advance of the overwhelming tide of imitation and emotion. (pp. 163–165.)

Suggestion acts largely through subconsciousness, and abnormal nervous conditions often accompany these epidemics, indeed, it may be said that they generally do. Many illustrations of this are presented by Dr. Cutten, not only in regard to the crusades in which thousands, including women and children, lost their lives in a sort of delirium; but also in regard to the frenzies of the flagellants and the dancers. And revivals are shown to be accompanied by similar nervous disorders of no less serious character, often resulting in moral and spiritual disasters of the gravest nature.

The psychology of the "crowd," as it is called, is of great interest to New-Churchmen in trying to apply the doctrine of the *Maximus Homo* to present-day social and industrial problems. Gustave Le Bon's valuable analysis is epitomized as follows: —

A crowd, while little adapted to reasoning, is quick to act. It is impulsive, mobile and irritable. The sentiments of a crowd are simple and exaggerated; crowds may be criminal, but they are also virtuous and heroic, and excesses of one kind or another are usually present. A crowd has its own way of reasoning — it jumps at conclusions, yet this is mostly in superficial matters, in greater things it is conservative. Thus it is that civilizations have been created and directed by a small intellectual aristocracy, and never by crowds. The crowd is destructive, not creative. The intellectual aptitude of the individual is merged in the crowd, and the subconscious elements, which are largely primitive, prevail. By forming a part of an organized crowd the individual descends several rungs in the ladder of civilization. (p. 166.)

The application is made to the church under various kinds of leadership, for the crowd must always have leaders who are largely responsible for its feelings and conduct. Especially true is this of revivals. The revivalist is a master of "crowd-hypnotism." He leads multitudes into states of emotion when the sensibilities alone are affected, and the intellect and will are neglected. This emotional excitement is mistaken for the transforming power of the Spirit of the Lord. Nevertheless, after pointing out innumerable evils of revivals in a truly scientific way, Dr. Cutten believes that they have done some good because a small percentage of those thus brought into the church have become consistent Christians. We are led to feel by his arguments, however, that it has been in spite of the revivals rather than by means of them. They are passing out of existence, he says, on account of a "marvelous discovery," namely, the little child: —

> Now we try to educate the child so that he may naturally and appropriately take his place in the Kingdom, and never suggest to him that his place is anywhere else. (p. 193.)

This leads him to the conclusion that sudden conversions are not normal, but the orderly and continual developments of Christian character are so instead.

Subconscious operations of the mind are shown to fill a large and important place in religion. Psychology thus far has little knowledge of these operations and the laws governing them. It has discovered that they are; but not what they are. Much is attributed to heredity and past experience and environment; much to suggestions which escape consciousness when they enter. These are regarded as more powerful than those which are consciously received (p. 209). Some are for good, and others for evil. God also works through the subconsciousness (pp. 246, 258, 261, 355, 413, 415). It is remarkable that while the operations of God in the subconsciousness are dimly recognized, the thought of good and evil spirits operating there, encouraging to good or tempting to evil, instilling a heavenly

influence, or exciting evil passions, never seems to occur. In this Swedenborg's psychology is far in advance of that of our day. It shows how the Lord operates, not only directly, in the secret chambers of the soul, to confer life and all its powers; but also indirectly, through angels and spirits, modifying and accommodating His infinite love and wisdom to our finite reception and use, even from the minutest beginnings of our lives in infancy. Thus the beginnings of every human life are with the angels of His love and innocence, who implant the rudiments of their heavens in the subconsciousness. And all through childhood and youth this storing up of heavenly powers continues, making it possible to meet experiences of evil afterwards in this world, and temptations, or assaults of evil spirits, in the other — for man as a spirit always lives subconsciously in the spiritual world — and still be protected from destruction, and, if he will in freedom, be saved.

It is just this knowledge of influx from the spiritual world that is needed by modern psychology to account for the "epidemics," which sweep over the world in waves, as described in this book. It is not the power of suggestion alone that accounts for the "contagious phenomena" which fill Christian history with wild outbreaks of evil and insane conduct, nor is it demoniacal possession exactly, but it is the inrush of infernal influences when suggestion has opened a door. Indeed, Dr. Cutten cites one instance that illustrates this so forcibly that it must be reproduced here: —

> Three of the most singular movements in the churches of our generation seem to have been connected, more or less closely, with the state of mind produced by revivals; one in Germany, one in England, and one in the United States; movements which resulted, among other things, in the establishment of three singular societies — the congregation of Pietists, vulgarly called the Mucker, at Königsberg, the brotherhood of Princeites at Spaxton, and the Bible Communists at Oneida Creek.
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> These three movements, which have a great deal in common, began without concert, in distant parts of the world, under separate church rules, and in widely different social circumstances, . . . at about the same time. (p. 441.)

> Three divines, one Lutheran, one Anglican, and one Congregational, began their work in perfect ignorance of one another. . . . They and their followers held that they no longer dwelt on earth, subject to its laws and canons. . . . They had risen into a sphere of gospel liberty and light. . . . Property was nothing, marriage was nothing — mere rags of a world that had passed away. New light had been given on the subject of spirit brides; the higher relation of woman to man in the new kingdom of heaven. (p. 442.)

In this connection we learn how revivals were frequently attended by immoral conduct. How shall we account for these three movements springing up simultaneously in distant parts of the earth, if not by spiritual influx from the hells of unfaithful Christians, who had despised their marriage vows and obligations while on earth, as was so frequently the case during the decline of the Christian religion. (p. 454.)

In this connection also we are sorry to find the name of Swedenborg used with the implication that his doctrine of spiritual marriage in any way loosens the ties of earthly marriage. One who is familiar with his writings on the subject knows that the very opposite is the truth. Indeed, he means by spiritual marriage that every marriage should have spiritual ends in view, and should find its sacred obligations to the strictest fidelity in the fact that its origin is in the union of the Divine Love and Wisdom in the very being of God Himself, and descends to men, through the heavens of angels, by the union of good with its own truth in every act of regeneration or religious living. To commit adultery is not only a sin against the very nature of God, it is also a sin against everything heavenly and good and true; it is like mingling good with falsities to which it does not belong, or joining an evil life to the truths of the Christian religion and thus falsifying them and making them vile. It was because the church was thus committing spiritual adultery in its doctrines and its life, and, through death, filling the spiritual world with such characters that there was an increasing influx, and subconscious influence, breaking forth into all sorts of sins against marriage on earth, and all sorts of wild and extravagant

notions concerning the sexes, as Dr. Cutten's book shows, but goes only a little way, in explaining, after all. And still it goes far enough to provide a wealth of confirmation and illustration of the spiritual explanations given by Swedenborg.

Swedenborg shows that marriage-love is implanted in every soul and ever goes hand-in-hand with religion (Conjugial Love, 80). Also that this marriage principle, of one husband with one wife, is the storehouse of human life, and the reservoir of the Christian religion (*Ibid.*, 457). Does not this solve the problem, discussed in many pages of Dr. Cutten's book, of the relation of sexuality to religion? His conclusion is as follows:—

> It seems highly probable that human love has its root in the sexual instinct. Indirectly, then, divine love must have sprung from the same source. If this is true, we can the more easily trace the relation between sexuality and religion, and understand why religious excitement, stirring as it does the primitive elements in our being, should degenerate into licentiousness. (p. 426.)

If space would permit, it would be interesting to show how modern psychology has given up the old way of classifying the activities of the mind, and is devising new ones not unlike those employed by Swedenborg. Also to show how its explanations of knowledge, faith, prayer and religious life, mind-healing, worship, and immortality, are coming into rational forms of explanation which are not contradictory, at least, to his spiritual forms, and which are beginning to confirm and illustrate his teaching. Dr. Cutten, in this way, has performed a greater service than he knows: —

> Religion is a life, and neither an intellectual nor an emotional system . . . Will rather than understanding declares the case closed, and it is the practical necessity of doing something that compels the conclusion. (p. 329.)

H. Clinton Hay.

EDITORIAL DEPARTMENT.

THE CONVENTION.

THE Convention of the New Jerusalem is mainly composed of associations, and the associations in turn are composed of societies; quite like our country, which is composed of states which, in turn are composed of cities and towns. It has been customary for the associations, as constituent bodies, to invite Convention to hold its annual meetings in turn with them, and to provide one of the largest churches for the larger gatherings, while the sessions of the Council of Ministers have often been provided for in a smaller church of a neighboring society. A glance at the list of places where Convention has met will show that the result has been for Convention to go the rounds of a half dozen large cities every six years. And these cities have felt it one of their duties to entertain their brethren, with the help of their respective associations, when their turns came. But last year the Brockton Society felt a desire to entertain Convention on its own account; and as there was nothing but custom against it, without any formal consultation with the Massachusetts Association, the invitation was given and accepted. No one felt any objection, although it was two years in advance of the Association's turn to entertain, and the New York Association was ready to do its duty. All fears as to the ability of Brockton to provide comfortably for her guests proved groundless. The hotel accommodations, while scattered somewhat, were ample, and the charges surprisingly low. The neighboring societies — for Brockton is a center of New-Church activities dating back to before the famous Holland Weeks heresy trial — came generously to the support of Brockton's hospitality: Bridgewater, Elmwood and Abington, helped to entertain the ministers and their wives; also the delegates to the meetings of the New-Church League. The Council of Ministers held its meetings in the Elmwood Church, and a lawn party was provided by the Bridgewater Society. In every way Brockton carried out its purpose to entertain the Convention successfully.

But one most unfortunate exigency arose. The "Kramph Will Case," in the courts of Pennsylvania, seemed to make it necessary for the Convention to define its teaching from Swedenborg's work on "Marriage Love." The Brockton Society believed it would be a great injury to the church in that locality to have the subject considered there, and asked permission to withdraw its invitation if it was likely to come up in Convention meetings. Upon the assurance that it should not be discussed in any public session, the invitation was not withdrawn. No graver mistake could have been made by those who gave this assurance, for it was practically tying the hands of the Convention in its most important matter of business. The General Council found itself forced into a position where it must act for Convention while Convention was itself in session, and secure the consent of the superior body while cutting off debate — a most unsatisfactory kind of procedure. Some felt that they were deprived of freedom unjustly by the situation, and many who were in full accord with the intent of the declaration for which they were asked to vote, felt that they did so under constraint.

The Council of Ministers, which under the Constitution has "charge of all matters pertaining to the ministry," and the interpretation and teaching of doctrines would seem to be such, was asked to consider a statement and explanation of doctrine that had been prepared by a sub-committee of the General Council, which, under the Constitution, has "superintendence of the business of the Convention, and shall exercise the powers of the Convention in the interim of its meetings." The Council of Ministers dutifully laid aside its docket containing the revision of the Constitution referred by Convention, the revision of the books of Rites and Sacraments and of Worship, and other matters, and spent a large part of its three or four days' sessions in the consideration of this statement. Finally, a declaration was agreed upon, which was believed to meet the requirements of the General Council in reporting to Convention. But it failed, and a much longer and less simple statement, but no more positive and clear in its condemnation of all sexual relations outside of marriage, was presented instead. The statement agreed upon by the Council of Ministers follows: —

Whereas, questions have arisen with respect to the teaching of the New Church, as contained in the writings of Emanuel Swedenborg, regarding marriage and its violation, the Council of Ministers of the General Convention of the New

Jerusalem in the United States of America, hereby declares that the only rule of conduct which that teaching makes morally allowable is strict obedience to the commandment, "Thou shalt not commit adultery," in its letter and in its spirit; and that all forms of sexual intercourse outside of the marriage relation are forbidden thereby; and that we deny and repudiate any and all interpretations of Swedenborg's writings on the subject which are contrary thereto.

If this had been accepted by the General Council in its report to Convention, it seems to us that it would have placed the responsibility for formulating doctrine where it belongs, with the Council of Ministers; and because it is simpler than the declaration substituted, and had already been debated at such length by the ministers, the restraint of debate in Convention would not have been felt so much. For it is doubtless true that a very large majority of those present were unwilling to have the subject discussed in public, and in a mixed assemblage; and it is also true that a very large majority were in hearty sympathy with the action, and glad to have the declaration made as strong as possible.

It seems a pity, indeed, that any occasion for such a thing should have arisen in the New Church. And it is also a pity that it should have to take the form of a condemnation of any other organization; but it seemed unavoidable to a majority of the General Council. If it had been a matter of theological belief, there need have been nothing of the kind; only the charity which works patiently to help a brother in the understanding of truth. But it was not theology that was in question; it was morality. And the time seemed to have come when the teaching which makes any form of pellicacy or concubinage appear to be not evil must be condemned as false and dangerous. The thoroughness of that condemnation may have a beneficial effect upon those who have been falling into the error, and who now feel it as harsh and unjust to themselves. Through hard toil and struggle the New Church, at the last meeting of Convention, seemed to be experiencing a judgment not unlike those witnessed by Swedenborg in the World of Spirits, by means of which purification is accomplished. At all events, there can be no doubt hereafter as to the stand taken by the Convention upon this most important subject; and we believe it will strengthen us all in our endeavors to "shun all evils as sins against God," and especially to throw our influence more earnestly into the battle now waging against the wide-spread social evils of our day. There is nothing

now needed so much in the world as the lofty ideals of marriage taught in the New Church.

A desire for greater efficiency seems to be filling Convention with a spirit of reorganization. This is manifest in the effort to make the General Council an aggressive working body all the year instead of simply at the time when Convention meets. The Literary Bureau, the chairmen of whose committees are intended to be members of the Council and to report constantly to it, is the first step in this direction. It is intended to work with the Boards and auxiliary organizations of Convention already established, somewhat like the societies for organizing charities in our cities with relation to other organizations of a similar kind: it is meant to stimulate and co-ordinate the work already going on in the church, and to add such new features as may seem desirable; but the possibility of its gradually taking more and more of the work of Convention into its own hands, and thus leading to a new form of organization is to be recognized.

Another expression of this spirit is seen in the plan proposed by the General Council for reorganizing the Board of Missions by making it consist of the President of Convention, *ex-officio*, and one representative from each association, with an additional one where the association has more than ten societies. Should this be adopted it will necessitate the commission of the work to a small executive committee of perhaps two or three members, and the employment of a superintendent with larger executive powers than in the past.

Another manifestation of this desire for greater efficiency by changing methods is seen in the graded system of study adopted by the Sunday-School Association a year ago. This year the question of how to continue the usefulness of the *Sower* under these changing conditions proved to be one of greatest importance. If the graded method is to be developed it is difficult to see how the *Sower* can be continued as a lesson paper; but as a child's story paper simply its usefulness becomes so limited that pecuniary support fails. Perhaps some combination of various Sunday-school interests can be found which will give it a place of larger usefulness. The excellent notes published by it during so many years, having now been gathered, revised, and published in book form, seem to have completed its usefulness in this direction.

The manifest feeling of all who attended the meetings of Convention this year was one of great earnestness and devotion to the welfare

of the New Jerusalem. And while some regret was felt that the Sunday worship and the observance of the Lord's Supper had to be divided in so many neighboring churches, still, the enjoyment of all the devotional meetings was hearty and could not fail to strengthen the churches to which the ministers and delegates returned.

H. C. H.

THE LIMITATIONS OF HUMAN LIFE IN THE NATURAL WORLD.

In the rational philosophy of the origin and meaning of human life, which it is the mission of the New Church to set forth, it is clearly shown that the natural world exists as a means and not as an end. In the natural world human life has its beginnings, but in no sense can it be said to realize its fruitions. Men are here to prepare to live, not to live. As well might we say of the child at school, or of the youth at college, that in these institutions he has found his earthly place and use. He is there simply to prepare to fill the place and to perform the use which his mature life will bring to him. When he really enters upon his life work, then will he begin to realize the fruitions of his earthly career, which will come to him in the worthy satisfactions of manhood and womanhood.

And the like is true with all that pertains to human life in this world when viewed in its relation to the spiritual world. For it is now revealed to us that our life, regarded as a whole, comprises three distinct periods, or stages. These are the stage of choice and preparation, in which the life is largely formed and established; the stage of disclosure and judgment, in which the chosen life is laid open and its true quality made manifest; and the stage of fruition, into which every one is guided to find the permanent home of his inmost choice.

And each of these stages requires a world of its own, a world perfectly suited to the work which is to be done therein. Thus each world has its limitations. It can perfectly accomplish only what it exists to do.

Take, in illustration, that part of the world of fruition which provides a home for the heavenly life. For those who are prepared to enter it, this is a complete world. Every requisite of true and

orderly living is found there. The place which each one occupies there is his especial place of use, or service. And with this place goes everything essential to perfectly filling it. Life throughout the heavenly realm is but a practical realization of what is involved in the divine words: "Delight thyself in the Lord and He shall give thee the desires of thine heart."

But the world, which provides such complete fruitions for all who find a home therein, presupposes in its very constitution that the work of choice and preparation and of open disclosure of the life thus formed, has been already accomplished. Hence it makes no provision within its borders for the doing of that work.

It is true that those who are in heaven share in this preparatory work. Among the most important functions of the angels are their ministries to men in the natural world, and also to men in the intermediate realm — the World of Spirits. Yet, as is implied in these statements, such functions find their field of use outside the heavenly world. The heavenly world viewed by itself, as a home for all who are prepared to enter it, does not exist to afford a realm for the doing of this preparatory and preliminary work. And in this sense it may be said to have its limitations.

The limitations of human life in the natural world, however, are more palpable, and the recognition of them is of more practical moment, because they have directly to do with our present duties and activities. We are taught to pray, "Thy kingdom come, Thy will be done as in heaven, so also upon the earth." And the question at once arises, To what extent can we realize what we are here instructed to pray for in this world?

As far as the individual life is concerned the answer to this question is relatively simple and direct. The Lord's kingdom comes when His truth is accepted as the guiding principle of the life. The Lord's will is done, when there is a steadfast denial of the self-will at the call of the truth, and an earnest endeavor to coöperate with the Lord in the realization of the good which His great out-going love perpetually wills. Indeed, this individual work is the very work for the doing of which the natural world exists. For, as has been shown, it is the world that is designed to provide a temporary home for men during the first stage of their eternal living,— while the work of choice and preparation for the settled and permanent home of the life is being made.

But what is so plainly true of the individual life, is not in a like sense true of the collective life of men. The extent to which what is sought for in the above petitions can be freely realized in the individual life, depends very largely upon the individual. But the extent to which there may be a like realization of heavenly conditions in the collective life of men must depend upon communities of individuals. And in order that these communities of individuals may act together as one man, it is essential that they have similar purposes, and look to similar ends, and hold similar views as to the means of attaining those ends. This demands that such communities be held together by something more than the mere incidental and external bonds which bring mixed multitudes of men into outward association. They must be united by internal bonds, bonds which owe their existence to entire harmony of life.

But communities of this character do not and cannot exist in this world. It is the mission of the natural world to prepare for their existence, but not to create them. It is in the ideal world, the heavenly world, that these communities of men are found in their perfection. It is in that world that men, who have lived true lives, reach their places, the places for which the life here has prepared them; and with these places go their fitting and permanent associations. The inmost life, the life which each one has come to love, and which he longs to live in untrammeled freedom,— this life, having been disclosed in the World of Spirits, men are then prepared to enter upon the orderly, collective life of heaven, where all are so perfectly arranged that the entire heaven is seen as one man, and each society or community as but a lesser man.

In the natural world we are, in a sense, "thrown together." Our very dissimilarities are made a potent instrumentality for shaping and forming the life that shall prepare us for participating in the ideal collective living which, as we have seen, awaits all who will permit themselves to be fitted for it. It is of this that the Lord speaks when He says, "I go to prepare a place for you." All the "goings" of the Lord's good providence in the world look to our preparation to take a place, which shall be our especial place, in the collective life of heaven.

And herein, the life of the natural world is seen to have its limitations. They are in no sense artificial limitations. They are perfectly natural limitations because they inhere in the very nature of

this world as adapted to the formative stage of our existence. As such they are limitations which we need to keep steadily before us in all our observation and study of earthly conditions the world over.

In the wonderful light which now comes to us respecting the orderly life that men are created to live, and which they are capable of living, the manifold disorders of this world stand out with much greater distinctness than in the past. And we can hardly doubt that the earnest desire which is now abroad in the world to reach and, as far as possible, to remedy these disorders is but a reflection of that more active humanitarian spirit which, since the occurrence of the Last Judgment in the World of Spirits, has found means of descent to men. But it is of vital importance that this humanitarian spirit should take counsel with the rational truths now revealed to us for the guidance of these kindly, altruistic impulses. For without such guidance they are likely always to remain impulses, never contributing to the establishment of heavenly life-principles.

Among the most important and luminous of these truths is that which is involved in the subject before us. The limitations of the natural world forbid our looking upon it as a world in which the ideals of living can ever be realized. It does not exist to afford us permanently satisfying homes, or to provide us with associations which shall always be fitting and congenial. It exists simply to prepare us to find such homes and such associates, in a world of perfect fruitions. This by no means precludes the possibility of very considerable changes in the external conditions which prevail in the natural world. These conditions may become less disorderly, and many of their more revolting features be entirely removed. But whatever efforts are made to bring about such changes and to alleviate conditions which we deplore, they should keep steadily in view the purposes of life here, and the limitations which a realization of those purposes impose. Especially should they look to the conserving of that human freedom which is vitally essential to any deep-reaching reformation or any veritable regeneration.

When, moved with what may appear to us as "righteous indignation," we are ready to assail palpable community evils and to lend aid to movements that would root them out regardless of the good of those who, with no deeply evil intent, have become entangled in them, we shall do well to take home to ourselves the gentle, but direct and explicit rebuke which, in the parable of the wheat and the tares, the

Lord administered to the servants who asked if they should go and gather up the tares: "Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest." "The harvest" means ripeness; it points to a state of full development, a state in which no mistakes can be made, and no harm can come to the good or the evil by judgment and separation.

And the harvest is not here, because this is not the world of judgment and separation. This world is the field of preparation for the harvest,— of preparation for judgment and separation, but there its work ends and its limitations become apparent.

W. H. M.

THE PROBLEM OF HEALTH.

It would seem that the matter of health is as remote from religion, not to say from morals, in the minds of most people, as are the problems of meta-geometry, and yet good health is one of the prime requisites of a useful and happy life.

The common dissociation of health from conduct is traceable, in part at least, to the fact that we pursue what is pleasant, or what is the object of desire, in the absorption of the moment, and when the remote effects of transgression come in the form of disease we are then concerned about relief and remedy, and neglect to retrace the steps and stages of cause and effect. This is all the more natural because in most cases the effects are due to apparently insignificant and slight, but cumulative, causes. Thus it is that very small transgressions and slight excesses, severally inappreciable in their effects, may when oft repeated, or habitual, at last begin to tell and gradually bring on weakness or disease which seems sudden and unaccountable. It is a matter of indifference in the results whether the transgressions are done in ignorance, in wilfulness, or in the performance of duty. These circumstances may modify the effects variously and to some extent, but the law will hold and vindicate its requirements. Herbert Spencer somewhere remarks: "Nature accepts no apologies on the ground that the violation was imperative."

This obscure chain of cause and effect is responsible for much of the carelessness and indifference which a close observer recognizes when he directs a little persistent attention to the conduct of people

as it affects their health. A single instance of imprudent eating or sitting up late at night, or over exercise, may occasion vague discomfort so slight as to escape notice, but may, nevertheless, leave a trace of weakness, a certain degree of susceptibility and liability to greater effects the next time. Meanwhile, the several instances are forgotten, and the increasing disability is unnoticed until the crisis comes in the form of an acute attack due to the final giving way and break-down of the resistent forces of the system, or of the organ specially involved. At this stage attention is directed to the pain and to measures of relief. There is little or no reflection upon the course of conduct that brought about the condition. The "case" of headache, dyspepsia, or rheumatism, is accepted as an isolated fact, identified in "diagnosis" by certain symptoms, but a fact of unknown and unsearchable antecedents, a fact as inevitable and as unaccountable as the passing mood or the native disposition.

What is said here is true of people generally. It is true, with little qualification, of the great majority of people who may be classed as the uneducated; but is also true, in a measure, in various degrees and respects, of all classes and of every individual, the educated and the uneducated alike. To be convinced of this, one has only to observe the habits of individuals with due attention and for a sufficient length of time. It will be found that individuals vary in all sorts of ways. A man may be watchful and prudent in some respects, but thoughtless and negligent in others. In other words, it will be found that every one has certain habits, or certain groups of habits, which are unobserved or neglected, but which, in due time, produce their effects upon the health.

A further reason why health is not regularly and directly connected with conduct is that the same act may have very different consequences with different persons, and, at different times, with the same person. The effect will be variously modified by the constitutions of different persons or the particular condition of the same person. Experience of this kind has found expression in the saying: "What is one man's meat is another man's poison." The attempt, therefore, to trace in a given case the connection between ill health and conduct, and to ascertain the precise causes, is a peculiarly complicated and difficult one. It is easy to cite evidence against the assertion that a certain act or habit is injurious, because there are cases where the bad effect does not follow, or else follows so re-

motely, that the connection cannot be easily traced. Accordingly, we often hear the challenge: "This cannot be bad for me because I have done it all my life." The excessive smoker, tea drinker, novel reader, or theater goer, will urge this argument in excuse and defence. The argument would be impressive, if not convincing, in the case of one who was in the enjoyment of perfect health. He could then prefix: "I am in perfect health, therefore, etc." But as a matter of fact, imperfect health is the common lot of every man. In rare cases there is an approach to good health, but in most cases the health is bad in more respects than one. It is plain, therefore, that we cannot, with such evidence and argument, overcome the conviction that health is dependent upon conduct, although the circumstances just passed in review may enable us to appreciate how this connection may be obscured, and how many people may become prejudiced against any attempt to make out the dependence.

The truth is, there has always been to the popular mind something mysterious about health and disease. "The Medicine Man" among savages, and the physician among civilized people, belong alike to a class apart from ordinary mortals. The incantations of the Medicine Man and the drugs of the physician bring mysterious relief to the sick and suffering, who forthwith forget the disease and go on their way rejoicing until the next affliction, and then they repeat the performance.

But disease is a mystery in a more specific sense. It comes we know not how, and goes often at the bidding of the strangest devices. Sometimes it is the touch of a saint's relic, or a visit to a shrine, or a mesmeric pass, or a simple prayer; sometimes it is the operation of personal influence, physical, mental or spiritual; sometimes it is the operation of a cult of which "Christian Science" is a striking instance. In all these ways there seems to be a spontaneous and abrupt removal of disease and accession of health. What wonder, then, that in popular thought health and disease are so far removed from conduct? And yet we know that in some cases, at least, health has improved with the growth of knowledge and with better ways of living. Whether, on the whole, the health of civilized man is better than the health of savages may be hard to say. Certainly many of the conditions of civilized life are unfavorable to health. Modern life is so complicated, the enticements to pernicious habits and to excesses are so great, that only superior intelligence, and a steadfast moral purpose, can suffice to guide the life safely.

This brings us to the consideration of disease and evil. Here we recall the well-known passage from Swedenborg's "Arcana Cœlestia":

> [Diseases] correspond to the lusts and passions of the mind, which are also their origins; for the origins of diseases are in general intemperance, luxury of various kinds; mere bodily pleasures, as also feelings of envy, hatred, revenge, lewdness, and the like, which destroy man's interiors; and on their being destroyed the exteriors suffer and drag man into disease and so into death. (5712.)

Here is the statement that diseases originate in the mind, and from the lusts and passions of the mind. From this it would be easy to infer that all diseases spring from evil passions, but such an inference would be unwarranted. No doubt evil passions do in the end produce disease, but many forms of disease may be brought on by the pursuit of purely moral ends, and it may well happen that in a given case the health of the body must be sacrificed in a measure, to the accomplishment of a moral purpose. The attainment of such a purpose may require exposure to the weather and protracted excessive effort, resulting finally in physical collapse and permanent physical disability and disease. In ordinary life such motives and occasions are common. Such occasions relieve the disease of any morally evil antecedent, but they do not, of course, furnish any exception to the law of cause and effect; nor do they in the least invalidate the contention that disease is always traceable to conduct. The conduct may be good in other respects, but it is certainly not good for the health. It may or may not be necessary for other purposes, but the consequences to health are quite independent of such considerations.

With this caution we may return to the question of disease and evil. If, now, with the qualification above mentioned, evil is the cause of disease, it would seem to follow that the removal of evil would bring back health. There is no doubt that the Christian religion accepts and endorses this conclusion. The Lord cured diseases as a part of His saving work. He cured them by the direct operation and power of His spirit. There is no reason to doubt that the operation and power of His spirit may cure diseases now. If all life is from the Lord, how can we put measures and bounds to the life-giving and health-giving stream which proceeds from Him. The measure of giving would seem to be determined only by the capacity to receive. Just what the conditions of reception are is the problem, not only of health, but also of life.

And so the problem of health turns out to be one with the problem of life. Health, good morals and true religion properly go together. Health, as we have seen, depends rigorously upon conduct; but conduct depends upon motive and intelligence. What we think is partly determined by how we feel. Our thoughts, feelings, moods, and disposition, all work together for health or disease. Through these the Divine life operates to produce health, and through habits and conduct these operate perversely to produce disease.

Health, happiness, habits, conduct, thoughts, feelings, moods, disposition, intelligence, will, morals, religion, all these are names of various aspects of one life, and that life in its deepest essence and source is the Lord Himself.

The problem of health, therefore, is the problem of a well-ordered life, in which habits, conduct, thoughts, feeling, intelligence, and will, are all regulated by the principles of morals, and filled with the spirit of religion. What, then, becomes of our moods and native dispositions? Moods, like feelings, may be judged as good and bad, and approved or condemned. In this way they can be modified, changed and regulated. Our dispositions, too, may be recognized, and like our moods and feelings, modified and regulated.

It would seem, then, that health and life go together, and that disease points to some obstruction in the course of life.

To sum up: the popular dissociation of health from conduct is natural under the circumstances, but in the end unjustifiable.

Disease is the direct result of habits and conduct, and with proper qualifications it may be said to be the outcome of evil in the will.

The various means and methods of curing disease seem to point to a mysterious connection between mind and body, and a certain superiority of mind over body. The connection of health and disease with states of the mind involves moral and religious considerations, and in the end, the care of the health is a part of the care of the soul, so that good health and good life are both seen to be the gift of the Lord.

L. F. H.

BIBLICAL AND DOCTRINAL STUDIES.

THE INCARNATION OF GOD IN CHRIST.

THE holiest name by which God is known in the Old Testament is Jehovah. And Jehovah always calls Himself the only Creator, Redeemer and Savior (see ISA. xlviii. 11); and so He is named throughout the Old Testament. And by the name Jehovah is signified the only self-subsisting and self-existing Divine Being. To illustrate: The Divine Essence streaming from the Father of Eternity created or formed from these emanations, and the inherent Eternal Life, His Universe. And in this Creation everything strove towards the human form; and therefore the crown of all creation was man, created into the image and likeness of the creator. Therefore the Eternal Father, the Unknown, could and did make Himself known to His finite children by clothing Himself from the celestial-spiritual atmosphere. "Who coverest Thyself with light as with a garment" (Ps. civ. 2). And such covering was His medium, causing the self-consciousness of an angel to fall asleep, and then filling that angel with His Own Spirit; that is, He used the spiritual body of an angel temporarily, that by such personifications of Himself He could give angels, and through them to men on earth, whenever necessary, a correct finite view and perception of the Infinite by appearance, instruction and conduct.

Such an angel appeared to Moses in the bush, and was called the Angel of Jehovah, and afterwards the same angel calls himself under the inspiration of Jehovah God, "The God of Abraham, and of Isaac, and of Jacob."

And it was the Angel of Jehovah who appeared and spoke to the Patriarchs and the Prophets. He was the appearing, speaking and guiding Eternal "I Am". And to make this more clear to the general reader, it should be known and remembered that wherever in the English translation of the Old Testament the words LORD or GOD appear printed so that every letter of them is a capital, there the word Jehovah appears in the original Hebrew text.

Jehovah, or the Angel of Jehovah of the Old Testament is in the New Testament the Word. We read: "In the beginning was the Word, and the Word was with God, and the Word was God. And the same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made" (JOHN i. 1–3). And when Jehovah by His Angel could not any more reach the souls of a perverted world savingly, then "the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (JOHN i. 1–4, 14). And this incarnation of God in Christ is also stated by the angel's message to the Virgin Mary: "The Holy Ghost (or Spirit) shall come upon thee, and the Power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God" (LUKE i. 35). And this was the first time the actual Son of God appears in the Divine Word.

The conception of Mary was from the Spirit of the Highest, the very Eternal and Divine Essence that infilled the Angel of Jehovah of old. Thus the Father of that Son was the Father of Eternity himself: He was the soul of that Son, and Life itself, because it is also said of the Word which was God, "In Him was Life; and the Life was the light of men" (JOHN i. 4). The soul which every other child receives from the father is not life, but only a finite and limited receptacle of life from the Eternal Father.

But from the natural mother that Son received a natural body, with a natural and external mind, which was developed by means of the impressions which the surrounding world made upon the natural senses. And this is the part which every other child receives from the mother. But with the Son now in consideration, the development was more rapid than with any other child, because His Divine soul caused in His natural mind an internal perception, by means of which He felt the true nature of everything false and wrong that met Him. One instance can explain this. When, as a boy of twelve years, He met those false teachers in the Temple, who expected a worldly Messiah; and when on that occasion His mother disapprovingly said: "Child, why hast thou thus dealt with us? behold thy father and I sought you sorrowing, he said unto them, How is it that ye sought me? wist ye not that I must be about My Father's business?" (LUKE ii. 48, 49). These false teachers, and

the mother calling Joseph, His father, awoke the consciousness in Him of the real Father within and above Him.

We must also remember that this Son was born clothed with a natural humanity, not as it was from the beginning, but as it had been made by the fall, and by a constant decline after that; otherwise He could not have been our Redeemer. He did not bear our sins and iniquities outside of Himself, as an external punishment; but He bore them in Himself, that by His love He might take them away. And this was the reason that He could be "tempted in all things like as we are, but without sin." And since the humanity He had inherited from the natural mother was accompanied by a natural and external mind, therefore He saw in His natural mind and consciousness the Father far above Himself; but within His higher self He perceived the Father as a conscience of absolute perfection, greater than Himself. And therefore He always prayed to the Father for assistance; and then declared that the truths He taught and the mighty works He did, were from the Father within and above Him. And the whole aim and end of His life in this world was to overcome the world, and finally be one with the Father.

According to JOHN xii. 27, 28, Jesus said: "Now is my soul troubled, and what shall I say? Father save me from this hour; but for this cause came I unto this hour. Father glorify thy Name. Then came a voice from heaven saying, I have both glorified it, and will glorify it again." And in the night before His crucifixion He prayed, "And now, O Father, glorify thou Me with Thine Own Self with the glory which I had with Thee, before the world was." (JOHN xvii. 5.)

This glorification or deification of the Son of Man has heretofore been too much overlooked, although it is plainly taught in the Gospels. His glorification makes possible our regeneration; and we are bidden to follow Him in it. His glorification is the result of His victories over all the powers of darkness. At that time the world of spirits was full of unjudged devils and demons, so that even the bodies of men were possessed by them in legions. And also the minds of the cunning, selfish, avaricious and cruel priests and rulers of the Jews appeared to be real incarnate devils. He conquered in all these temptations, from the misapprehensions of the disciples on, to the assaults of the lowest cruelties of the cross.

With every victory over any falsehood or evil, He did cast out of

His inherited humanity that foundation, which gave access to His temptation, and replaced it with the corresponding Divine perfection from the Father within Him. And so in this process of glorification He divested Himself of every imperfection He had assumed from the creature, and invested Himself with the opposite Divine Human perfection.

This can help us to understand what He meant when He said: "Now is the judgment of this world, now shall the prince of this world be cast out." And again, "Now the prince of this world cometh, and hath nothing in me." And further, "He that hath seen me, hath seen the Father." And yet again, "I and the Father are one."

Let an all-embracing object lesson illustrate this: Here we see the loving Son of Man, who dispensed truth for error, good for evil, consolation for despair, health for sickness, and life for death, wherever He went; and for all this we behold Him before Pilate the Governor, manacled as a common criminal. He was brought there on the malicious charge of being a rival king against Cæsar; when the hypocritical accusers, the priests and rulers of the Jews, wanted themselves a worldly king to gratify their greed.

Pilate's half-hearted attempt to free the Innocent, enters into the spirit of mockery by asking the accusers, which of the two prisoners they wished to be released at the Passover feast, the King of the Jews, or Barabbas the robber. They chose the robber, and condemned the Innocent. Notice here the perversion of the Passover; the Angel of Jehovah set the people free; but at this perverted Passover feast the cruel and inhuman priests condemn the Innocent and set the robber free.

Then comes the cruel scene in the judgment hall; the scourging of Jesus by command of Pilate, after he had declared him without fault. And then the cruel indignities of making a mock king of Him, striking Him, spitting in His face, and hailing Him as "King of the Jews." And all this under Pilate's eyes. A curious hall of justice! Then comes Pilate from the hall before the priests and Jewish rulers, and declares again: "I find no fault in Him." Then came also Jesus out of the hall, wearing the crown of thorns and the purple robe. And Pilate said: "Behold the Man." But here the name Pilate is not in the Greek text: therefore it appears that Jesus uttered the words: "Behold the Man." But even if it is insisted

on that the interpolation of the word Pilate is correct, it makes no difference, because the words themselves have a solemn and eternal significance; because God Himself is the only original self-subsisting and self-existing eternal Man, and we are only finite men, because from the beginning man was created in the image and likeness of God. And especially Jesus Christ as God manifested in the flesh is God-Man.

And when Jesus said: "Behold the Man," He demonstrated how human infamy and crime had made a mockery of the real King of truth and justice. And at the same time these words not only point to those who saw Him then with their natural eyes, but also to all men, at all times; they also prove that he had truly glorified His assumed humanity by putting off all that was finite and infirm. So He was made the Divine Man and God, even to his assumed humanity,—and so He was and is a pattern for all humanity, and for all times. Even when taunted at the cross, He did not show any resentment, but said, "Father forgive them, they know not what they do." So he manifested, in place of the bitterest of all temptation combats, the eternal love of the Eternal Father.

The last words He uttered from the cross were, "Father into thine hands I commit my spirit," and having said this He expired. And with this expiration died the finite and infirm conditions He had assumed with the fallen humanity.

When He arose from the dead He had not any more a material body of natural flesh and blood, but his body was then a Divine substantial body, that was not any more bound or limited by space and time; and so he could appear and disappear to the natural eyes of men and women, whenever their spiritual eyesight was opened or closed, whether they sat behind locked doors from fear of the Jews, or on the way to Emmaus, or at the Sea of Galilee. Then He did not any more pray to the Father, but said at the ascension, "Unto Me all power is given in heaven and on earth." And after the ascension he said to John on the Isle of Patmos, "I am the Alpha and the Omega, saith the Lord God, which is, which was, and which is to come, the Almighty." And John, to whom the Revelation of Jesus was given, said further, "Having turned I saw seven golden candlesticks, and in the midst of the candlesticks one like unto a Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. And his head and

his hair were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters; and his countenance was as the sun shineth in his strength." And so the chapter continues, describing in symbolic or correspondential language, the glorified or fully deified Son of Man, out of whose face shines the Divine Heat and Light, that is, the Divine Love and Wisdom of the Eternal Father in Him, the Sun of Righteousness. This was and is the Man that stood before Pilate as the mock king, but now fully glorified.

The Father is the Eternal soul, the Son is His body or His Humanity made Divine, the Holy Spirit is the Divine Power or operation proceeding from that Divine Humanity. And this is further illustrated by the Lord when He said to the unbelieving Jews: "Destroy this Temple, and in three days I will raise it up." They destroyed the temple of His finite body by crucifying Him; but after three days he arose with the glorified temple of His Divine Humanity; the Temple in which the Eternal Father dwells.

And then He said to His disciples, speaking about His departure from the natural world: "It is expedient for you that I go away; for if I go not away, the Comforter will not come to you; but if I depart, I will send him to you." The Comforter whom He would send, would reprove the world, but lead the disciples into all truth. He, the Spirit, would not speak of Himself, said the Lord, but He would glorify Him; He would not speak of Himself, but take it from the Lord, because He said: "All things whatsoever the Father hath are mine." But for a better understanding of these words turn to JOHN xiv. 18. The correct translation of them is as follows: "I will not leave you orphans. I am coming to you." Orphans are parentless children; and the Lord's promise to His disciples that He would return to them as the "Spirit of Truth," and also as the Eternal Parent, proves again that He and the Father are one.

Let us only look at another incident of this comprehensive life, the cleansing of the Temple at the close of His natural life. This concrete act represented, and even now represents for us, the driving out of the perverted humanity all the evils and falsities, which had accumulated during the history of the world, in order to make it again the Temple or House of God. Thus the Holy Spirit is the Divine application of the Divine Human life of the Lord, upon the

conditions of our lives, individual and collective. And we hear the voice of the Holy Spirit when we begin to understand that by driving the sordid traders and money changers from the Temple yards, our perverted commercialism, our grasping money power, and all worship of mammon is condemned. All of these reach into and condemn every selfish occupation and profession, as soon as the common welfare is injured thereby. Then we become enabled, with the aid of the Lord's Holy Spirit, to work for our reformation and regeneration.

This is the Biblical Divine Trinity, the Father in the Son, or the Divine Humanity, from whom streams the power of our salvation. God is Divine Love, Divine Wisdom, and Almighty Power. And man, created in His image and likeness, has been given a power of will, to be filled from the Divine Love; and an ability of understanding, to be guided by truth from the Divine Wisdom; and the ability of life activities, to lead a life of good and truth from the Lord. But we can only come to the Father by the Son, that is, his Divine Humanity, and without Him, the Son, we can have no idea of the Father. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath brought him forth to view."

"God in Christ," is the only true object of worship.

GUSTAVE REICHE.

THE CLAIMS OF GOD AND THE CLAIMS OF CÆSAR.

MATT. xxii. 15–22.

THE Pharisees, whose shallow righteousness the Lord had repeatedly rebuked, had taken counsel together as to how they might ensare Him in His discourse. With this in view they artfully formulated the question: "Is it lawful to give tribute unto Cæsar or not?" bringing it to Him with the query: What thinkest Thou?

Could they but induce Him to commit Himself either for or against the Roman government, they would find it easy to work His overthrow. If He could be led to reply affirmatively, the common people who had heard Him gladly, would turn from Him with scorn, for they hated this foreign poll-tax, as the constantly present badge of

their servitude. If, on the other hand, He should reply, It is not lawful to give tribute to Cæsar, He would expose Himself to the charge of treasonable teaching, and the Herodians, whom the designing Pharisees had associated with themselves in this encounter, would not be slow to prefer the charge.

The Lord's simple, concise reply, not only had the effect to foil the purposes of His enemies, but it brought down the rational wisdom of heaven onto a plane where none could fail to recognize it and acquiesce in it. "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's."

The penny bore the image and inscription of Cæsar. It was a recognized truism of the times that "he is king whose coin passes current." Without pronouncing upon the quality or the legitimacy of the Roman dominion, without calling up the question of the right of revolution or of resisting unjust exactions, it must be plain to all that as long as they lived under Cæsar's government they should recognize its claims upon them; it was only right that they should render unto Cæsar the things which were Cæsar's. In a word, it was incumbent upon them that they should be good, law-abiding citizens, and contribute to the support of the government under which they actually lived and enjoyed a reasonable degree of peace and security.

But beyond and above this lay their allegiance to the Lord and His commandments. The interior and essential life was lived in His sight, and it should be loyal to His just and loving rule. The truths that came from Him bore His image and inscription, carried the impress of His love and His wisdom, and were to be returned to Him, in a life of faithful obedience to their requirements.

Here, then, as in all the Divine utterances, we find a principle of immediate moment and of universal application. It is a principle, moreover, based in the very nature of the constitution of man. Man is created with an internal and an external plane of life, that he may live in the world, in full allegiance to all the legitimate claims of an orderly life in the world, and, at the same time, above the world in the light of heaven, and in full allegiance to those great principles of eternal life which that light reveals. Hence we are taught, in the very opening sentence of Divine revelation that "In the beginning God created the heaven and the earth"; not only the heaven and the earth of the outward universe, but the heaven and the earth —

the internal and the external — of man for whom the outward universe exists and in whom it is reflected.

Grasping this primal truth of the dual nature of man and of the two-fold tribute which the dual nature involves, we shall have gone far toward gaining a rational and practical working theory capable of application to every feature of our daily living.

Here we are, with two lives before us, beckoning us seemingly in two diverse ways. Heaven, which lay about us in our infancy and childhood, and then gained a gentle but firm hold upon us, draws us by many instrumentalities to lead a life of piety, and trust, and earnest and practical devotion to the truths that come to us by revelation. And we are moved by that within us which partakes of the quality of heaven to yield to these influences and live above the world, and in allegiance to heaven.

On the other hand the world, lying so closely and temptingly about us in our years of natural vigor and activity, draws us strongly toward a life which shall find its engrossing exercise in external pursuits and natural pleasures. And that within us which partakes of the quality of the world urges us to yield to these impulses to the neglect of all spiritual and heavenly aspirations.

Here is the problem that in some form and degree presents itself to every soul that lives. The imperative demands of Cæsar stand over against the gentle, but not less imperative requirements of the Lord, and the problem is to reconcile the one to the other?

As we have seen, the dual nature of man fits him to live a two-fold life. He could not have been placed here without such a nature. He could not have been put into the world to prepare for heaven unless the world and heaven were both represented in his original constitution. Under this view it becomes evident that heaven and the world are in no genuine sense antagonistic to each other. There is a sense, it is true, in which the world may be looked upon as opposed to heaven, and in which the Lord so speaks of it. But this is only where the world receives our exclusive regard and a love of it is made the ruling love. It is of the world thus viewed that the Lord says: "Now is the judgment of this world; now is the prince of this world cast out" (JOHN xii. 31). And it is in a similar sense that He refers to "the world" in the words addressed to His disciples shortly before leaving them: "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." (*Ibid.*, xvi. 33.)

But when He says: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil" (JOHN xvii. 15), and when He teaches us to pray, "Thy will be done, as in heaven so also upon the earth," then He speaks of "the world" and "the earth," as the correlatives of heaven, presenting a plane of life and activity which shall afford the external man a legitimate and orderly field for the ultimation of the heavenly intents and purposes that have gained acceptance within him.

And now with the elements of this problem of daily life plainly before us we cannot fail to see the clearness and beauty of the Lord's solution of it.

"Render, therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's!" "Cæsar," as the sovereign of what was recognized as the world when these words were spoken, is to be regarded as the representative of our proper relations to the world in which we are placed during the formative period of our lives, and "God" is to be viewed as the representative of the Divine truth which in an orderly life links us with Him and with the heaven for which we are created. And the law of orderly living is to give to each of these what properly belongs to it. "Render unto Cæsar the things that are Cæsar's" by giving to the world its legitimate dues. The world has claims upon us that we cannot rightly ignore. There is a part of our nature that requires just what its life offers. We cannot deny the demands that it rests upon us without making our life one-sided and imperfect. The civil government has claims upon us that should be met; the moral conditions that prevail about us call us to coöperate with others in seeking their amelioration; society has claims upon us which it is right that we recognize. We cannot withdraw ourselves from the duties involved in these claims and at the same time lead an orderly and healthy life. Our very presence in this world demands citizenship here, and imposes upon us the duties and services that grow out of citizenship,— regarding the term in its broadest sense. Hence the force of the command: "Render unto Cæsar the things that are Cæsar's." Live in the world as a part of it, ready wisely to share its burdens, its responsibilities, its duties and its innocent pleasures.

But we are, also, to live in the world as citizens of heaven. We are never to lose sight of the truth that we are spiritual beings, already environed, as to our internal part, by a spiritual world, in which

we are choosing a place for our eternal occupancy through the formation of a life here which shall there find its full and proper setting.

Hence we are also commanded to "render unto God the things that are God's." There are duties which have immediate relation to the spiritual life. And these are to be met with the same carefulness, the same faithfulness and the same exactness as are the duties and pleasures that pertain to a life in the world. It is to be our effort to look up with the same devotion as we look out; to pray as earnestly as we labor; to study the laws of heavenly living with the same diligence that we study the rules of natural and social living; to be as loyal to the church and its teachings as we are to society and its requirements.

There can be no doubt respecting this. We can form no true, orderly and evenly-balanced life otherwise. The Lord's injunction is equally rational and equally binding in both its parts. On the one hand we are conscientiously and faithfully to "render unto Cæsar the things that are Cæsar's," and on the other hand not less conscientiously and faithfully are we to "render unto God the things that are God's."

W. H. M.

MARGINALIA ON SWEDENBORG'S "DIVINE LOVE AND WISDOM."

[These notes are penciled on the margins of a copy of "Divine Love and Wisdom" which was picked up in a second-hand book store in Melbourne, Australia, in 1870, and is now in the library of the Swedenborg Society, London. Through the intervention of Mr. Charles Higham, the book was sent to this country, and the notes were transcribed by Miss Emily R. Sugden, who has kindly placed them at our disposal. Their authorship is questioned, but they are attributed to Coleridge. The whole matter is briefly discussed by Miss Sugden in her second paper on Coleridge, which appears in the present number of the REVIEW. By whomever they were written, they betray a singularly persistent unwillingness to recognize aught that is spiritual as other than unsubstantial and so unreal.

A copy of the "Divine Providence," similarly annotated, accompanied the "Divine Love and Wisdom," and we have the promise of the notes for our January issue. Neither of the *Marginalia* have been published before.—EDITORS.]

"Love is the life of man." (Divine Love and Wisdom, 1.)

Metonymically, for love is affection of sense; although in poetical [diction] it may be attributed to all sorts of unions, even in material and mental.

"The Lord, because He is Life itself, is Love itself." (4.)

In regarding the universe through sense Love is undoubtedly the bond of union and comprehending principle of all, as attraction is of the physical world.

"It is not his body which thinks, but his spirit, thus not his natural, but his spiritual." (8.)

Thinking or intellectual part.

"That in God there are infinite things, any one may convince himself who believes that God is man," etc. (18.)

Is there then a Goddess? All the absurdities which arise from such admissions as the above belong to the vulgar, false conception of the nature of body according to which this analogy holds good.

"That in man there is a possibility of loving (and being wise), even when he is not wise as he might be and does not love as he might, has been made known to me from experience." (30.)

If such arguments were legitimate, reasoning would be at an end, and the logic of authority all sufficient. So much for this sort of logic and not questioning the truth of this position, a reader has nothing to do with the convictions of an author, but only with the justness and truth of his argument.

"It is because the very Divine Essence is Love and Wisdom, that all things in the universe have relation to good and truth," etc. (32.)

This analogy is poetical and pretty, but not logically deduced. It is the product of imagination not of reason, yet we believe it logically true, and true according to experience.

"In God-Man Divine *Esse* and *Existere* are one distinctly," etc. (34.)

This is to be granted.

"In man love and wisdom appear as two separate things," etc. (39.)

This rightly understood by analogy, but to ordinary readers must appear visionary, and so must the whole book.

"I heard several about me in the spiritual world talking together." (60.)

How strange the extravagance of imagination mixes itself here with the correctest reason, a thing not uncommon in the insanity to which genius is allied.

Does the author mean living men or angels?

"He is born into the outermost degree of the natural world; then, by means of knowledge, he is elevated into the second degree; and as he perfects his understanding he is elevated into the third degree, and then becomes rational." (67.)

See Kant's Critick.

"That the Divine is the same in things greatest and least, may be shown by means of heaven and by means of an angel." (79.)

Over Soaring.

"Put away space, and deny the possibility of a vacuum," etc. (81.)

This must be a difficult if even a possible process.

"In nothing no real activity of mind is possible." (82.)

Any more than there was any actuality in the conversation he deduced between Newton and angels.

"For angels equally with men, have an internal and an external; it is their internal which thinks and is wise, and that wills and loves." (87.)

Imagination and analogy.

"The spiritual world is where man is, and in no wise away from him." (92.)

The spiritual world of Swedenborg is herein identical with what has been called the intellectual world.

"When man loves he grows warm." (95.)

How is it when he hates and grows angry?

"For when the mind thinks, it sees its objects in light, and they who think spiritually see truths, and this at midnight just as well as in the daytime." (96.)

And it is in such life he sees when he dreams.

"The heat and light which proceed from the Lord as a sun are what are especially called the spiritual," etc. (100.)

If not, to be consistent, man is the matter.

"Consequently, vivification and enlightenment are said to be effected by the Spirit of Jehovah." (100.)

In all (and throughout) Swedenborg either allegorizes from the material to a spiritual world, or is insane.

"For if the sun were to appear above the middle altitude more heat than light would be perceived," etc. (105.)

Physically just.

"What has been said of an angel is likewise true of heaven," etc. (118.)

It is quite apparent that Swedenborg separates the spiritual parts of human nature from the bodily, and thereof constitutes his angels' nature, and through anology allegorizes concerning angels as spiritual men, deluding himself with the realization of mental figures. Still he reasons correctly concerning their relations.

"For all things which have existence in the natural world are effects, and all things which have existence in the spiritual world are the causes of these effects." (134.)

Most just.

"The interiors of the face are the brains; and the interiors of the body are the viscera, chief among which are the heart and lungs." (135.)

Here Swedenborg is at fault, not being able to spiritualize the abdominal viscera he has emboweled his angels, formed them without. This is not the first instance of his analogy failing him upon extreme physical points.

"Since the interiors of the mind make one with interiors of the body," etc. (137.)

There is something sublime, if not also true, in all this analogy, and wanting only the language of a Milton to render it exquisitely poetical.

"They have the east behind them because they hate the Lord," etc. (144.)

What is called the world proceeding according to rule.

"Consequently the uses of all created things ascend by degrees from outmosts to man." (170.)

Sublimely true when rightly understood.

"It has sometimes been permitted me to see angels of the lowest heaven who have ascended to the angels of the third heaven." (179.)

How extraordinary must have been the elevation of Swedenborg, how exceeding all excellence his. To have been admitted above the highest angels of the highest heaven to the presence of God, if this is not absurdity, or worse, we must in pity believe it to be insanity and despair that his most extraordinary intellect could not prevent his imagination towering over his rational faculties, making reason subservient, and delivering his imagination with authority.

"All perfections increase and ascend along with degrees," etc. (200.)

Reasoning through triads, analogy imperfectly marks this place and the whole of the work.

"It is according to angelic wisdom that will and understanding, that is affection and thought as well as charity and faith, unless clothed and wrapped in works or deeds, whenever possible, are only like something airy which passes away, or like phantoms in air which perish." (216.)

The same holds also with regard to truth in respect to the phantoms of the understanding and will. How lamentable that so fine a mind should so deceive itself with partial views on the one hand, and over soarings on the other.

"These degrees are so called because the heavens are divided into two Kingdoms," etc. (232.)

Ingenious application of natural analogy.

"There are in man from the Lord two capacities whereby he is distinguished from beasts. One of these is his ability to understand what truth is and what good is; this is called rationality, and is a capacity of his understanding." (240.)

And with the difference only that reason is here brought under understanding.

"But the thought and speech of the angels then flow into the natural thought and speech of the man and not conversely; so that angels speak with man in a natural language," etc. (257.)

Literal or figurative? That there is a perfect natural constitution of language there can be no doubt, another language of all men's; and as perfect

language conduces to perfect thoughts, how is it that Swedenborg did not communicate this universal language for the perfecting of knowledge and poetic truth and virtues?

"The three degrees of the natural mind that is a form and image of hell are opposite to the three degrees of the spiritual mind that is a form and image of heaven," etc. (275.)

This gives Heaven and Hell to the human mind, and excludes earth or the world; and though we are disposed to regard hell in the figurative sense, we are by no means so disposed to regard heaven.

"One is said to be alive whose mind is a heaven, and one is said to be dead whose mind is a hell." (276.)

Figuratively.

"That God unless He were a man could not have created the universe," etc. (286.)

It is quite agreeable and consequent to the principles of Swedenborg herein to regard everything as human, even God; for every thought in the work is founded on the analogy of man, and with great logical force too.

"The atmosphere which is the containant of heat and light." (296.)

In this there is somewhat of true chemical analogy.

"That spiritual thoughts, speech, and writing differ so entirely from natural thoughts, speech, and writing that they have nothing in common, and have communication only by correspondences." (306.)

Which are things in common, that is in communication; there is, therefore, contradiction there.

"It should be known that the spiritual world is, in external appearance, wholly like the natural world." (321.)

Refined or spiritualized Mahometism.

"Man cannot do good from himself, but only from the Lord, and good is what is called use." (335.)

Properly a good is an end, and uses are means conducive to the end of good.

"Men generally enter the spiritual world two days after the death of the body. I have spoken with some after two days." (390.)

i. e. In the imagination, and not sensibly, by the physical organs and functions.

"Spiritual and celestial love is love towards the neighbor and love to the Lord, and natural and sensual love is love of the world and love of self." (426.)

We are commanded to love our neighbor as ourself.

On the fly leaf at the end of the volume is the following note: —

There is more true theology in Swedenborg than in all other writers put together. Wisdom borders on insanity for what goes beyond wisdom, and truth is false and insane as what does not reach them is insane ignorance. If, therefore, we are wrong regarding this, Swedenborg is insane. We admit our own ignorance, let wisdom decide. We speak with humility. Supposing the imagination of Swedenborg to have been disordered, and to have mixed his reveries with the just deductions of sane reason in his works, there is no reason for rejecting the latter any more than we should deny and reject the true likeness of the insane portrait painter now at the asylum at Harwell. Nor can we with justice regard Swedenborg as an imposter as some have done. It is difficult, notwithstanding, not to regard him as a fanatic, although it may be wise to distinguish between the sublimities of inspiration and the absurdities of fanaticism. There is one point of truth, however, the wonderful conformities of dissimilar species throughout the universe, material and spiritual, which the world in general does not see, but which Swedenborg did see with the fervor of genius, if not of inspiration. Although it may have betrayed him into poetic fictions and fanatic mysticism of one scorning the legitimate boundary of reason and analogy.

CURRENT LITERATURE.

Marriage and the Sins Against It.*

Apart from the reason given for the publication of this declaration, which we leave wholly to the judgment of those who are best informed concerning the need, and who have been led to meet it in this way, we find here a most excellent statement of the doctrine of the Lord's second coming concerning marriage and its violations. It would serve as a useful introduction to, and valuable summary of, Swedenborg's work entitled "Marriage Love," or, more fully stated, "The Delights of Wisdom pertaining to Marriage Love, After which follow The Pleasures of Insanity pertaining to Scortatory Love." Such an introduction is called for by the fact that there are passages in this addendum on Scortatory Love, which, taken at random, and separated from the teachings of the main part of the book, may give a false impression of what is taught. Indeed, this has occurred too often; and this is not the first time that the New Church has felt called upon to meet the difficulty. But never before has it been met so thoroughly and well. Nothing but malice could fail to be convinced by it, of the purity of life and exalted conceptions of marriage presented. For this reason we hope that an edition of it may be printed in which no reference is made to the present reason for its publication. For the time being, and in localities where this reason is known, its use may be increased by the explanation given in the Declaration of the Convention. But it is of so great permanent value that it should outlive the deplorable situation which we hope may soon pass away to return never again.

*A Declaration by the General Convention of the New Jerusalem in the United States of America. The Reason for the Declaration. A Statement of the Doctrine of Swedenborg and the New Church Concerning Marriage and the Sins Against Marriage. Issued by the General Council of the General Convention of the New Jerusalem in the United States of America. 1909. 12mo. 69 pp. Paper. Copies can be obtained at any New-Church Book Room. Postage, 2 cents.

Mountain Pathways.*

Attracted by the leading title of this little book one takes it up half expecting chapters upon mountain climbing and adventure, yet there is no disappointment, but rather an added pleasure in the discovery that the mountain pathways are the ways of higher living taught by our Lord in the Sermon on the Mount.

The revised translation of the three chapters of Matthew, which forms a part of this little volume, aims to give as nearly as possible in English what the disciples and the multitude heard from the Lord's lips. It preserves much of the simplicity and forceful conciseness of the original. In places the reviser follows the Old Syriac version of the Gospels instead of the Greek texts usually regarded as the best authority. The Old Syriac version, as the reviser points out, represents a Greek text older than those now in our possession. The Syriac has also the advantage of being nearly related to the Galilean Aramaic, which was spoken by the Lord and His disciples. The author says: —

> Syriac readings are often manifestly better than those of the "received" Greek, and in the opinion of the present writer, they merit greater respect than has hitherto been accorded to them. Besides this, the fact that Syriac is closely allied to Aramaic, and that the original sayings of Jesus may, therefore, have been more exactly reproduced in them, adds much to the interest attaching to Syriac versions.

The teaching of the Sermon on the Mount is discussed under the following heads: Who are the Meek? The Law of Marriage. The True Nature of an Oath. Christian Non-resistance. "Let him have thy mantle also." "Treasures upon the Earth." "Judge Not." The Way of Life and the Way of Death. "Many Powers."

We especially enjoy in these studies their honest effort to accept the teachings of the Lord at their face value, not explaining them away to suit our convenience, or till they agree with conventional standards of virtue. The greatest weakness of the studies, in our opinion, is their extreme effort to interpret the Lord's precepts literally, as if a spiritual interpretation were a departing from what is

**Mountain Pathways.* A Study in the Ethics of the Sermon on the Mount, together with a Revised Translation and Critical Notes. Hector Waylen. London: Sherratt & Hughes. 1909. 95 pp. 12mo. Cloth. $1.25. (For sale at Unitarian Book Room, 25 Beacon Street, Boston.)

real and a losing of the true force of the precepts. We find in the book the general acknowledgment that "in the teaching of Jesus the spiritual life is of supreme importance"; some passages of the Sermon on the Mount are given a spiritual interpretation in the critical notes, as where it is said that dogs and swine "symbolize here passionate, selfish people who will try to injure, and sensual men who will despise"; and where it is said, "the eye here symbolizes the spiritual soul. As the light of the sun streams into the physical eye, so the Light of Heaven streams into the inner nature, when open to receive it." But to one familiar with the substantial reality of the things of the spirit taught in the doctrines of the New Church, and the consistent spiritual meaning which those doctrines show running through every verse and line of Scripture, the spiritual interpretation in these studies is fragmentary and meagre. It is reluctant, the effort being everywhere to keep to a literal, material meaning, as the more practical and more real. Thus we find only a literal interpretation of the charge, "Swear not at all," and of the doctrine of non-resistance, and of the charge, "Let him have thy mantle also." There is no clear, consistent application of these and other precepts of the Sermon on the Mount to the spiritual realities of Christian thought and feeling.

Religion and Life.*

In this volume we have presented, in a series of sixteen brief, pointed, almost epigrammatic lectures or discourses, a quite complete view of what Unitarianism stands for, on its affirmative or life side. The signs of thorough collaboration are manifest.

Nicholas Paine Gilman, in a chapter on "Intellectual Virtue," dwells upon the virtues of candor and impartiality, and gently condemns sectarianism, partisanship, dogmatism, and belief on insufficient evidence. He emphasizes loving God with all the mind as well as with all the heart. He draws a contrast between the wise man's estimate of wisdom as the chief good, and the New Testament doctrine of love. We miss in the argument the great truths which Swedenborg supplies in the doctrine of the "affirmative state" in connection with the doctrine of "remains"; or, in New Testament

**Religion and Life.* Chapel Addresses by members of the Faculty of the Meadville Theological School. Boston: Sherman, French & Co. 1909.

symbolism, the thought that the little child is the greatest in the kingdom of heaven.

In "A Definition of Religion," Walter C. Green dwells on Harnack's words: "religion is to live in time for eternity, under the eye and with the help of God." Human life is the life worth while, and the true human life is the moral and religious. Each must be free to choose according to his standard. The Golden Rule is to be followed. To live in time for eternity is to live in the expectation of eternal life, and in the eye of God. It is a helpful chapter.

George L. Cary treats of "The Universality of the Religious Sentiment." Like all the writers in this volume, he believes in the doctrine of evolution, spiritual as well as physical, and regards all religions as different developments of the same human yearning after God, and condemns the usual division into false and true. He overlooks the fact that man is not merely an individual, but a community, a nation, or a church, and hence may pervert or falsify a great truth, as can an individual. Another law besides that of evolution enters — the law of human freedom or choice on the part of aggregate man.

Frank C. Doan discourses upon "The Present God." He dwells upon the divine humanity or nearness of God, and upon the possibility of communion with Him on the part of those who boldly claim their relationship to Him. But his assertion of the intrinsic dignity of man compels the question whether the author is not confusing the distinction between God and man, which, in Swedenborg's view, is the worst of intellectual heresies.

In the chapter on "The Joy of Religion," Francis A. Christie contrasts thankfulness to God for external blessings with the joy which springs from the consciousness of His internal presence. This, he says, was the early Christian's state — "love, joy, peace, in the Holy Spirit," (or, as many now translate it — the article being lacking in the Greek, in *a* holy spirit). This condition of heart will make one find joy in all things, whether agreeable or not — joy within the suffering and discipline of life. As Jesus was conscious of the presence of the Father, and as this was his joy, so it may be ours.

Henry Preserved Smith, the former Presbyterian professor of Lane and Union Seminaries, writes of "The Prophet's Function." With Isaiah's words, "the spirit of the Lord God is upon me . . . to

preach glad tidings to . . . the broken hearted, to preach deliverance to the captives," etc., as a basis, he shows how the prophet lifted the thought of Israel in captivity above their former idea of God and His Providence. So the function of the prophet or minister of to-day is to reveal God's love and His forgiveness in sorrow and sin — to reveal ethical values as the real ones.

Francis A. Christie treats of "God's Doctrine of Salvation." Salvation comes by finding and pursuing life's supreme purpose, as appointed by God. There is such a divine purpose in all conditions, and there is human freedom, but we cannot perceive where the human part begins. The lost life is the aimless life. The pupil at school is listless until set to work to make some practical use of his powers. There are major and minor purposes in life, but permeating all there should be a supreme purpose, revealed by Jesus in the words: "Seek ye first the kingdom of God." We cannot confine that kingdom to external limits. There is a beyond not fully conceivable, but real to the best in us. The Christian's chief prayer should be: "thy kingdom come . . . on earth."

William H. Fish seeks to make the atonement thinkable. Sacrifice has always been regarded as a vital element in all religion. Gross and material as it has appeared — a placating of the gods, Robertson Smith is quoted as furnishing abundant evidence that the fundamental idea is that of communion with God. In some parts of the world the partaking of the same morsel is held as a sacred tie of friendship. So with the eating of flesh, a part of which was offered to the deity. Such was the basis of Jewish sacrifices, but interpreted by the undeveloped Jewish nature. This gradually grew into a true idea, until a prophet could say: "Sacrifice and offering thou didst not desire"; or, "wherewith shall I come before the Lord," etc. Remember Jesus' words, "this is my body," as an Orientalism. Never could it have meant what Rome teaches. And yet it may be helpful even there. Approving much of this, the New Church reminds us that long before Judaism the sacrifices were spiritually understood as communion with God. If there has been evolution in religion, there has been devolution. Egyptologists assure us that the farther back we go, the purer the religion. Certainly it is true that the atonement of the New Testament means the reconciliation of man to God, as Mr. Fish declares, and not the reverse.

Clinton R. Bowen discusses "The Family of God" (EPH. iii. 15).

Jesus, in speaking of "the kingdom of God," used language familiar to the Jew. But more deeply, He spoke of God as the Father, and hence of the race as a family. He did not seek to establish the Christian Church as we know it. On the surface He was true to the religion of His fathers, the Jews; more deeply He sought to build the great Family of the race — not *a* religion, but *the* religion. It is right for us to be true to the faith of our fathers; it is a tragedy when we feel compelled to do otherwise. But this is only a foundation. *The* religion should exist within *a* religion. We (Unitarians) are Christians. We cannot be otherwise. The religion of Jesus in its spirit is a finality, but not in its outward form.

Mr. Gilman, in "A Social Gospel" (MICAH vi. 8), declares that the gospel for to-day must include justice and mercy as well as humility. Christ was not a socialist. His kingdom was not of this world. The gospel doctrine is personal. Its common life is a life of brotherly love. What need of equal rights among men who renounced all property? The social gospel for now, utilizing the truth of the New Testament, will emphasize the great institutions of human nature — the family, justice to the workman, and do away with the sins of corporations as worse than personal sins.

Again H. P. Smith speaks of "Jesus the Fulfilment." He begins with the higher critic's negation that the belief that Jesus was predicted in specific passages of the Old Testament no longer commands the assent of thinking men. The disciples found that Jesus could perform the same office for them which had been performed by the sacrifices. In this sense He fulfilled the law, and His death strengthened the idea. He was the Lamb of Sacrifice. He was also the great High Priest. The Jews had believed in a Conqueror establishing a Jewish Kingdom of God. Jesus spiritualized the idea, and fulfilled the fundamental thought of all prophecy. And so, too, He fulfilled all earlier prophecies.

Henry H. Barber speaks of "Promise and Fulfilment." The early Christian idea of a literal judgment has gone, but a better fulfilment will arise. "Fading vision, growing substance of truth and power." In "The Invisible Humanity of God" it is difficult to tell whether he recognizes any real distinction between God and man.

Mr. Bowen treats of "The Servile Life and the Filial Life," from the words, "not under law, but under grace" (ROM. vi. 14). The servile life is that of outward rule, the filial life that of love.

Franklin C. Southworth speaks interestingly of "The Choice of a Vocation," and William H. Fish of "Retribution Here and Hereafter;" but to quote and comment upon these would require too much space.

Studies in Christianity.*

It is evident from this book, to say nothing of current literature in general, that views as to the nature and meaning of Christianity are undergoing radical changes; and these changes, in some respects, point unmistakably to the doctrines of the New Church, which have been permeating Christian thought more or less for about a century and a half.

But aside from this historical interest, the book is valuable on its own account. The readers of the Review have already been introduced to Professor Bowne's book entitled "Personalism," and have been referred to his work on "Theism." They know him as a serious student of philosophy as well as of religion. In the book before us we have the ripe fruits of studies in both fields. Christianity is considered from the point of view of philosophy, history, and actual life, with special emphasis on the life. There is a careful analysis of the historical content of Christian doctrine; and the contrast between the theological interpretations of the doctrines and their practical significance and effect, is developed with great insistence upon its importance, not only for understanding genuine Christianity, but also for teaching and living it. In this spirit and from this point of view, the Nature of Revelation, the Incarnation, the Atonement, the Christian Life, the Modern Conception of the Kingdom of God, the Church, Moral Progress, and the Truth, are one after another subjected to critical treatment and interpreted, for the most part, in accordance with the doctrine of evolution and the results of modern philosophical reflection.

The Christian Revelation is not so much the contents of the Bible regarded as the Word of God, as it is a form of mind and a spiritual intelligence, the complex outgrowth of intellectual, moral and spiritual conditions, guided in a measure by the Christian Scriptures, but due finally to the direct inspiration and illumination of the

**Studies in Christianity.* By Borden Parker Bowne. Boston and New York: Houghton, Mifflin Co. 1909. 399 pp. Crown, 8vo. Price, $1.50.

Spirit of God immanent in human life. The results of historical criticism and of systematic reflection are accepted as intellectual standards and as principles of interpretation, but abstract formulations of these results are consigned to the limbo of speculative theology; and we are insistently cautioned against confounding theology with life. So far the book is really instructive and helpful; when, however, we come to details, we find much that is unsatisfactory, misleading, and from our point of view, un-Christian.

And, first, we must take exception to the author's view of the Bible. The Bible in this view is not the Christian revelation itself, but is the product and record of that revelation. This is substantially the view held by the Roman Catholic Church, and to be effective and practical it must end in an infallible Pope, who represents the church, and is the authoritative interpreter of the revelation to the church and in the church. Revelation is a universal fact common to all ages and stages of humanity. It is not confined to one race, or a few races, but is shared in by all races. It is maintained, however, that the revelation to the Hebrews and to Christians is the most complete in that it shows forth the nature and character of God more truly than others have done. The Bible is the historical and literary product and record of the revelation which culminated in Christianity. The Hebrew and Christian Scriptures constitute a "literature which has grown out of and around the revelation, and it mediates for us a knowledge of the revelation" (p. 4). In other words, we get a knowledge of the revelation through and by means of the Bible, but the Bible itself is not the revelation. The revelation itself "consists essentially, in certain ways of thinking about God, His character, His purpose in our creation, and His relation to us" (p. 7). What we think about God, His purpose, and His dealing with us, about what He is, and what He does for us, is expressed and summed up in what the church repeats forever as "its profession of faith in God the Father, in His Son, our Savior and Lord, in the inspiring and sanctifying Spirit, in the forgiveness of sins, in the kingdom of God upon earth, and in the life everlasting. These ideas are at the heart of the Christian religion and of the Christian civilization; and these ideas have come with abiding power and definiteness and fulness into the world's thought and life only along the line of God's revelation of himself through the prophets and through his Son" (pp. 6, 7). The Bible has these great ideas for its contents, and it is to be ap-

proached, studied, and understood only in connection with these ideas. They constitute its chief value for us. The only abiding significance of the Bible lies in helping us to this view.

This seems to be a fair statement of the modern attitude towards the Bible in certain circles of educated people. It accepts, without reservation, the form of speech which most succinctly expresses this attitude; revelation is not the Bible, though it is in the Bible.

Evidently and necessarily this attitude presupposes a principle of interpretation which will enable us to discover and to select the revelation. We need not only a theory as to the nature of the Bible, but we need a working method of interpretation. What, then, does the modern view give us? In theory the Bible is a literature that has grown up round about the fact of revelation. As to the method of interpretation, we must take the language historically and rhetorically; we must resolve the figures into their historical elements, but we must not confound the outcome of a logical analysis of the figures with the actual life the figures are meant to describe. In other words, the language of the Bible is not to be taken literally, but as ordinary literature. The figures are not direct and literal statements of the absolute truth, and are to be taken variously, according to circumstances.

We recognize in this view much that is true. It is clearly an advance upon the traditional view of the literalists, and it sets itself in conscious opposition to this view. But once abandoning the ground of the old literalist and accepting the new view, what becomes of the authority, the value and the sacredness of the Bible? What is it that distinguishes the Bible from other books? This brings us to the crucial aspect of the modern view and to the fundamental defect of the present book. From the author's point of view, there is nothing peculiar about the Bible except that the circumstances under which it was produced were favorable for the relatively complete embodiment of important religious elements. In this way it turns out that the Bible is superior in its religious character, but it differs, not in kind, but in degree, from other books. As for a principle of interpretation, we simply observe certain leading ideas, and interpret the general body of the contents in the light of these ideas. In other words, we proceed precisely as in the case of any other book. No doubt this is a true principle so far as it goes, but we are still left without the definite method we are in search of, and the Bible still

lacks the character of a unique and complete Divine revelation. These desiderata the New Church alone supplies in its principle of correspondences. In this we have a method of universal application, but one by which the Divine mind can embody and express in human language thoughts and truths which are beyond the comprehension of finite creatures, but which can be approached progressively to all eternity. With this conception we can hold on to all that is true and valuable in the modern view; and we can also keep the Bible as the veritable Word of God, and can rest assured of our principle as the true method of expressing and interpreting the Divine thought.

In treating of the "Incarnation and Atonement," the author again adopts the modern view, the moral view so-called, as opposed to the traditional, the forensic view. In rejecting the legal fictions which bring the atonement down to the level of a trick of legerdemain, the author puts himself in the line of progress, but here, too, his view is critical and destructive rather than positive and constructive. Both the incarnation and the atonement are accepted as facts, much traditional error is cleared away, many true and helpful observations are made on the spiritual and moral conditions which render the incarnation and the atonement necessary and effective; but clear and precise doctrine are wanting, and we rise from the perusal of this chapter of the book with the sense of having been helped to see some things more clearly perhaps, and on the whole with a better grasp of the problems involved, but the solution is still to be reached. The discussion unquestionably raises both doctrines to the moral and spiritual level, but it leaves them indeterminate. Our thoughts turn inevitably to our doctrine of the Lord's glorification of his human, as the full and final solution of the difficulties which naturally inhere in the subject.

The remaining chapters of the book throw further light on the author's position. The Christian life is conceived as a growth, as a gradual and normal development of spiritual powers and functions. The notion of a certain characteristic form of emotional experience as typical and evidential of the Holy Spirit's presence and operation is set aside as misleading.

On the whole, the book is sensible, wholesome, readable, and helpful. It has much just criticism of natural thought and traditional views. It keeps a firm grasp of the vital fact that religion is

life, not dogma, or formal piety or sentiment, or emotion, or any one function of life abstracted from the whole body of life; but life in its full round activity. It is the whole life inspired, filled, and guided by the Holy Spirit.

Andover Addresses.*

This neat pamphlet is interesting because the occasion which it describes is supposed to mark a new era in the history of Andover Theological Seminary.

After a distinguished career of one hundred years at Andover, Mass., the seminary moved last year to Cambridge, and was affiliated with Harvard University. This movement signalizes the rate and stage of the approach of orthodox Congregationalism to Unitarianism. The official atmosphere of Harvard University and of Harvard Divinity School is pervasively Unitarian, and the affiliation of Andover Theological Seminary with the University cannot but quicken the Unitarian leaven in the Congregational body. It is true that in these induction services sectarian distinctions were studiously avoided. Indeed, the absence of any reference to denominational identity or purpose is strikingly noticeable. As a matter of fact, while historical continuity and professional succession are duly recognized and appreciated, the only indication of the denominational position of the seminary is Professor Platner's incidental remark that "the chief recruiting ground for new members of the Faculty has been the active ministry of the Congregational and Presbyterian Churches, as prescribed by the founders."

The spirit of the occasion was harmonious, and the utterances were characterized by earnest fellowship with emphasis on religious purpose rather than on theological distinctiveness or denominational integrity and importance.

The Trustees, the Alumni Association, and the Faculty, were represented in addresses by President George Harris, President H. G. Hale, and Professor Platner, respectively. The two newly-inducted members responded appropriately, and set forth the spirit and purpose with which they would enter upon their work.

*Addresses delivered at the Service of Induction of Daniel Evans and Albert Parker Fitch into the Abbot and Bartlet Professorships in Andover Theological Seminary. Imprinted for the Trustees of Andover Theological Seminary by the Fort Hill Press. Boston. 1909. 28 pp.

The address of Professor Fitch, whose department is "Practical Theology," and who is also President of the Faculty, emphasizes the educational advantages of the new location. It speaks of the "new attitude towards truth," of religious devotion, and of exalting "the person, authority, and message of our Lord and Saviour Jesus Christ." The ideal is to make well-equipped Christians and ministers, not theologians merely. These thoughts are well and forcibly expressed in general terms, but when we look for definite statements of doctrine or policy, we find that such statements are avoided rather than sought.

In the address of Professor Evans of the Department of Theology, we naturally look for the central thought of the occasion, and it may be fair to say that we find it. It is expressed in the words: —

> Greater learning and deepening moral interest in the human are lines which converge on Christ, the central figure of history . . . the philosophy that searches for a final principle for the interpretation of life has found in this person the key to the heart of man, the movement of history, the meaning of the world, and the nature and character of God.

The new learning is welcomed, the scientific spirit is applauded, the test of reason and historical criticism is accepted, but we are not led into details. We are left at sea as to how in detail we are to read and interpret the Gospel of Jesus Christ, and how we are to maintain as the ultimate Christian truth the specific thesis, Christ is God.

Andover Catalogue.*

This is a well gotten-up pamphlet of thirty-two pages, and is of more than usual interest on account of the recent removal of the Seminary to Cambridge and its present close connection with Harvard University. It gives the Calendar for the school year to June 23, 1910, the Board of Trustees, the Board of Visitors, the Faculty, the Register of Students, and the usual information about the history, equipment, work, etc., of the institution.

We learn that the Seminary was first opened for instruction Sept. 28, 1808, and consequently has been in operation just one hundred years. During that time it has had a total enrollment of 3,500 students, and has sent forth 2,172 graduates. It is open to all Protestants, without discrimination, on the presentation of proper cre-

**Catalogue of Andover Theological Seminary.* 1908–1909. Cambridge, Mass.

dentials. The Seminary offers instruction in five departments of theological education: (1) the Old Testament; (2) the New Testament; (3) Church History; (4) Systematic Theology; (5) Practical Theology.

Last year the Seminary moved from Andover, Mass., to Cambridge, and was affiliated with Harvard University, so that now the students of either institution, upon payment of the tuition fee of $150, may take courses in the other. Under this arrangement, Andover students may extend their courses into the fields of History of Religions, Ethics, Philosophy, Sociology, Economics, etc. The Seminary offers in all twenty-seven courses: in the Old Testament eight, under Professor Arnold; in the New Testament seven, under Professors Hincks and Ryder; in Church History eight, under Professor Platner; in Systematic Theology one, under Professor Evans; in Practical Theology three, under Professor Fitch. The number of students in attendance last year was five.

The Seminary gives the degree of Bachelor of Divinity to students who fulfil the requirements, and certificates to those who fall short.

The general impression conveyed by examining the detailed announcements of the several courses is that they are scientific in spirit rather than religious. This is especially true of the courses in the Old and New Testaments. The interest in these courses seems to be linguistic, historical, and critical. There seems to be little or no effort to interpret the spiritual meaning of the Scriptures as the Word of God.

The course in Systematic Theology seems to offer the most distinctively religious instruction, and no doubt would be helpful in developing clear religious thought.

Mind Over Body.*

The author of this little book withholds his name, first, because the value of the arguments should not be affected by the name of the writer; second, because the ideas are not new, but are held by many and have simply been put into this form by one who styles himself, therefore, "Editor."

There may be some advantage in publishing letters on such a

*_Mind Over Body._ Letters to a friend — a Christian Scientist. Boston: James H. West Company. 1909. 104 pp. 16mo. Cloth. Postpaid, $1.00.

subject; but we miss the help of chapter titles and of a table of contents, or index. As it is, one must read all the more carefully, and make notes of the line of argument. But there is the kindly spirit of friendship to offset this, softening the harshness of adverse criticism.

It seems that a friend has been trying to convert the writer to Christian Science. Here are the answers to what has been written for Christian Science, which in fairness, perhaps, ought to be published also. Still, the pleas made for that cause are quite familiar, and are implied in the answers.

He had read "Science and Health" and found it "stubbornly expansive and elusive," and thinks that the majority of Christian Science devotees must find it the same, "but believe because they cannot understand," or else "believe in order that they may understand" (p. 18). Noting the self-complacency frequently exhibited by converts to new ideas, he says: "I wish to make — by my act of writing to you — a protest against intolerance;" and he quotes Mrs. Eddy as saying: —

> I love the prosperity of Zion, be it promoted by Catholic, by Protestant, or by Christian Scientist. . . . I would no more quarrel with a man because of his religion, than I would because of his art. . . . It is of comparatively little importance what a man thinks or believes he knows; the good that a man does is the one thing needful, and the sole proof of his rightness. (pp. 19, 20.)

The argument that cases of healing prove the Christian Science philosophy to be true, is answered by recalling the fact that this same *post hoc, ergo propter hoc* argument, made the letter writers sure, when they were children, of the reality of Santa Claus. So a man who has sunk to the lowest degradation listens to the Salvation Army telling how Christ, by death on the cross, took upon Himself all our sins; and he accepts the doctrine of the vicarious atonement as proven true because a feeling of happiness and peace fills his heart. So the Indian believed in the medicine man, if he got well; and so hundreds of quack medicines are believed in.

Modern psychology accounts for all these cures by the law of *suggestion.* That the mind has this power over the functional disorders of the body is freely admitted; but not over the organic. We read: —

> The law is the law of suggestion; the process is the removing of the mental obstacles to the operation of the life-giving, life-maintaining forces from the

spiritual, which are the effective causes of the phenomena *manifested on the physical plane*. But this process is not peculiar to Christian Science alone. (pp. 71, 72.)

This recognition of spiritual influx as the cause of natural phenomena is very interesting to New-Churchmen, because quite in agreement, so far as it goes, with what Swedenborg sets forth so much more fully. Indeed, we may infer that Swedenborg's writings are the direct source of much that is written in these letters, for we find the following reference to his works: —

As one of the greatest thinkers the world has known (Swedenborg) says: "The things which flow in through the external way are the sensual things of the body; but they do not flow in of themselves, but are called forth by means of the internal man, in order that they may serve as a plane for the celestial and spiritual things which inflow from the Divine through the internal way." (p. 49.)

The writer sees that the power of suggestion, as well as all other operations of mind and body, depends upon this spiritual influx operated from and by the Divine: —

No thoughtful person dare deny the influence of the states of the mind over the body — for good or for ill. And I believe that, superior to these and through these, the spiritual forces of the Divine Mind work. (p. 68.)

As to the cures that have been brought about through mental therapeutics, . . . whatever the power, they cannot be essentially different from the forces that do such things in the ordinary experience of life. . . . For the man who breaks an arm, the power of Nature will form new bone at the point of fracture, and knit the pieces together. . . . [This] is simply the power of *life*, which in a marvelous way descends into the body from the Infinite Source of life and effects the cure. (pp. 70, 71.)

All mental healing is thus regarded as resulting from methods whereby the fountains of life are more copiously opened and obstacles removed that prevent their influence. This is done under the "law of suggestion." A number of good cases are cited in illustration of it.

The philosophy of Christian Science is refuted logically, on its own grounds, with marked ability. First, as to "understanding the Infinite," which Mrs. Eddy urges. It is shown to be impossible for the finite mind. "No phase of the infinite idea can be mastered." That there is such a thing, we derive from thoughts of space and time continued beyond the limitations of our minds.

Infinity, though it be merely on the plane of space and time, forces the intellectual powers of man back upon themselves, numbed by the effort to master problems that stagger both the understanding and the reason, and that bring the soul to humble adoration and reverent worship. (p. 37.)

We manifest our inability to *know* the Infinite First Cause, when, as our nearest possible approach to an expression of such knowledge, we idealize — (in Christ, the PERFECT MAN, the highest form of creation)— the *human* qualities and then look for, and find, on a lower scale — still incomprehensible — these qualities manifested in all physical expressions of the Creator. (p. 41.)

Thus the physical senses are found to be the basis upon which all higher knowledges must rest, and all possible belief in the spiritual and the incomprehensible. They, aided by natural reason, not spiritual, finally evolved the theory, now accepted, as to the movements of the sun and planets: —

But the spiritual sense is responsible for the interpretation of the beneficent warmth of this sun as an expression of Infinite Love, its cause; and of the light of this sun as an expression of Infinite Wisdom, its cause. But before this interpretation was possible, the physical senses must have seen and felt. (p. 55.)

Hence is concluded that the physical senses, and natural intellect and reason, are real, and the basis of all knowledge of, and belief in, the realities of spirit.

PERIODICALS FOR YOUNG NEW-CHURCHMEN.*

SURELY our English brethren are rich in periodicals for the young. In our last number we referred to the launching of a new one by the British Federation of New-Church Young-People's Societies, entitled *The Young New Church Man.* And now we have before us a copy of the old one, published by the British New-Church Sunday-School Union; and we are led to wonder what will become of it, with this young competitor in practically the same field, which was none too large before. It seems to us an unfortunate and unwise situation when the multiplication of organizations in the New Church leads to much overlapping of work, and especially when the Church societies or their Sunday-schools are weakened in this manner.

**The New-Church Young People's Magazine.* Vol. V. No. 8. New series. A monthly paper for young people of all ages. Manchester, England. Published monthly by the New-Church Sunday-School Union, at the Depot of the Manchester New-Church Printing and Tract Society, 18 Corporation Street. August, 1909. Small quarto. Paper. 20 pp. One penny.

However, we are too far away from England to judge of the matter, and can only trust that the Young-People's organization is careful to strengthen and build up the societies and Sunday-schools to which they belong.

This number contains charming little stories for the children, as well as interesting and instructive sketches for the young people. Of the latter we find the first article, the second of the series of "Illustrations of Correspondences," "Dew," a beautiful exposition of the subject. A brief extract from the conclusion follows: —

> The spiritual dew can descend only when the night is clear and the morning fine. If we put aside worldly and selfish feelings and rebellious thoughts, it is like the heat passing away from the hard, hot, ground; but these cannot be cast aside and conquered if we cherish any sort of discontent or unkindness. These feelings are like the clouds that send back the heat of the earth again. Or if we are any way disobedient, or greedy, or covetous, the worldly, selfish desires will still remain in the heart and make us miserable; the spiritual sky will be stormy. But if we persevere until we trust that the Lord will provide all for us, there will be a clear sky, and peace will descend like the dew.

The first of a series of sketches of William Blake, Artist and Poet, appears also in this number, and gives promise of a delightful biography of a man who, in his childhood, probably knew Swedenborg personally, and was always familiar with his writings; and who was classed with Coleridge and Flaxman as a man of genius.

In America we are having difficulty with the *Sower*. Why would it not be a good thing for it to be merged into this excellent magazine, so that it may become the Sunday-school periodical of the English-speaking New-Church world? And would it not be good if *The Young New Church Man* could be led to unite with the *League Journal* of this country, making the two-in-one of international value also? Thus the Church in the two countries would be brought into closer relations of brotherhood.

New and Old Theology.*

This little book has been called into existence by Rev. Mr. Campbell's sermons and writings as expressions of the New Theology.

**New and Old Theology.* An Examination of Various Aspects of it from an Interior and Spiritual Standpoint. By John Thomson. Edinburgh: John Orr, 74 George Street. 1908. 64 pp. Crown, 8vo. Cloth. 1s. Postage, 2d.

It treats them in a spirit of friendly criticism, believing that they should be the means of broadening the Christian mind. But he attributes all this freedom and progress of "New Thought" to the writings of Swedenborg, directly or indirectly received. He himself does not appear to be yet in full agreement with what we understand Swedenborg to teach. He says: —

> Christ was a representative of the true and coming man, inheriting into both worlds; the physical, through his body and natural consciousness; the spiritual, which is within and above the natural, by His Spirit, and was conscious on both of these worlds at one and the same time. (p. 4.)

This falls short of Swedenborg's teaching of Christ as Jehovah God incarnate, who has made the human body and nature, derived from Mary by Divine conception (not "*immaculate* conception" as the author inadvertently says). Divine-Human, God-Man, or in Bible terms, "Immanuel, God-with-us." And yet, the author, in another place (pp. 47 *et seq.*), sets forth the teachings of Swedenborg upon this subject quite fully, and commends them as "highly reasonable."

In most other respects the writer seems quite in accord with what is commonly taught among us. But he probably stands quite alone in the following view: —

> [Swedenborg's works] can never become popular, owing to his style being hard and dry and almost unreadable to the majority of people. In some respects this is not so much to be deplored, for however much his writings were in advance of the time in which he lived, and from certain standpoints are far in advance of ours, yet they lack completeness, through the almost entire absence of the woman or love element in them, represented in the man and woman as one, and not as man divorced from the woman; in short, they are truth, but truth separated from its corresponding love, and not the two combined, a duality absolutely essential in any adequate presentation of God to us and our relation to Him. For this reason some of his views and doctrines are one-sided, and convey a false impression from his inability to portray God through the feminine or heart. (pp. 19, 20.)

And yet Swedenborg substitutes a God of Love for one of wrath; shows Love to be the substance and Wisdom the form of God Himself and derivatively of all things created; and shows that love (charity), and not faith alone, is saving.

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